THE

Mothers Blessing.

OR,

The godly counsel of a Gentlewoman, not long since deceased, left behinde her for her CHILDREN.

Containing many good Exhortations, and good Admonitions, profitable for all Parents to leave as a Legacy to their CHILDREN.

By Mris. DOROTHY LEIGH.

Prov. 1. 8. *My son, hear the instruction of thy Father, and forsake not the Law of thy Mother.*

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Mothers Blessing.

This goodly compact of
a Gentlewoman, not long
Containing many good Ex-
and good Admoni-

1 6 [illegible] marke

To the high and excellent Princeſs the Lady *Elizabeth* her Grace, Daughter to the High and mighty King of great Brittain, and wife to the Illuſtrious Prince, the Count Palatine of the Rhine.

D. L. wiſheth all Grace, and proſperity here, and glory in the World to come.

Moſt Worthy and Renowned Princeſs, I being troubled and wearied with fear, leſt my Children ſhould not finde the right

way to Heaven, thought with my self, that I could do no less for them, than every man will do for his friend, which was to write them the right way that I had truly observed out of the Written Word of God, lest for want of warning, they might fall where I stumbled, and then I should think my self in the fault, who knew there were such downfalls in the World, that they could hardly climbe the Hill to Heaven without help, and yet had not told them thereof. Wherefore I write them the right and ready way to Heaven, well

well warranted by the Scriptures of the Old and New Testament; which is the true word of God, and told them how many false paths they should finde, how they should finde them, and what care they should have to shun them: if they took a false way, what a trouble they should have in turning again, what danger if they went on, and of many doubts which the World would make without a cause, and how silent it would be in danger. Thus when I had written unto them of these things I was at much peace, quiet, and contentment.

But as no contentment in the World continueth long: so suddenly there arose a new care in my minde, how this Scroule should be kept for my Children, for they were too young to receive it, my self too old to keep it, men too wise to direct it, the world too wicked to endure it. Then in great grief I looked up to Heaven, from whence I know cometh all comfort; and looking up, I saw a most angelical throne of Princely Peeres, and peereless Princes prepared for Heaven, and yet by the appointment of God were here to comfort

us on the earth: Then I perceived that this Throne was the joy of England; then I considered, that the highest blood had the lowest minde: then I saw Humility looking downward, while the sweet slips of her vertue grew upward: then, even then, Princely Lady, I beheld your mild and courteous Countenance: which shewed, your heart was bent to do good to all. Wherefore without fear, and with much faith, I adventured to make your Grace the Protectress of this my Book, knowing that if you would but suffer your name

to be seen in it, Wisdome would allow of it, and all the wicked wind in the World could not blow it away. The Lord multiply his graces, more and more on you, and vouchsafe unto you a numerous posterity: in whom your Grace may receive much joy and comfort, and Gods Church and true Religion, continual defence and propagation.

Your graces in
all humble and
observant duty,

D. L.

TO

To my beloved Sons,

GEOKGE, JOHN, and WILLIAM LEIGH,

all things pertaining to
life and godliness

MY *Children*, GOD *having taken your Father out of this vale of tears to his everlasting mercy in Christ; my self not only knowing what i care he had in his life time, that you should be brought up godlily: but also at his death being charged in his Will by the love and duty which I bare him to see you well instructed and brought up in knowledge could not choose but seek (according as I*

in duty bound) to fulfill his will in all things desiring no greater comfort in the World than to see you grow in godliness, that so you might meet your Father in Heaven, where I am sure he is: my self being a Witness of his faith in Christ. And seeing my self going out of this World, and you but coming in, I know not how to perform this duty so well, as to leave you these few lines, which will shew you as well the great desire your Father had, both of your spiritual and temporal good, as the care I had to fulfill his will in this; knowing it was the last duty I should perform unto him. But when I had written these things unto you, and had (as I thought) something fulfilled your Fathers request, yet I could not see to what purpose it should tend, unless it were sent abroad to you: for should it be left with the eldest it is likely the youngest should have but a little part in it. Wherefore setting aside all fear, I have adventured to shew my imperfection to the view of the World not regarding

regarding wh t cenſure for this ſhall [illegible] *laid upon me, ſo that herein I may ſhe my ſelf a loving Mother, and a dutifu Wife. And thus I leave you to the pro tection of him that made you, and reſt til death.*

Your fearful, faithful,

and careful Mother,

DOROTHY LEIGH

Counsell to my Children.

MY Sons, the readers of this Book
I do you not intreat.
o bear with each misplaced word:
for why? my pains as great
o write this little book to you
(the world may th nk indeed)
s it will be at any time
for you the same to read.

ut this I much and oft desire,
that you would do for me,
o gather honey of each flower,
as doth the lab'rous Bee.
hee looks not who did place the pl nt,
nor how the flowr doth grow;
hether so stately up a loft,
or neer the ground below.

But

But where she finds it there she works,
and gets the wholsome food,
And bears it home, and layes it up,
to do her Countrey good:
And for to serve her self at need,
when winter doth begin,
When storm and tempest is without,
then she doth finde within,

A sweet and pleasant wholsome food,
a house to keep her warm,
A place where softly she may rest,
and be kept from all harm;
Except the Bee that idle is,
and seeks too soon for rest,
Before she filled hath her house
whereby her state is blest.

And then as she did rest too soon
too soon she sorrow knows:
When storms and tempests are without
then she her self beshrows;

Shee looketh out and seeth death
ready her to devour,
Then doth she wish that she had got
more of the wholsome flour.

For why? within her store is spent
before the winter's past,
And she by no means can endure
the stormy winters blast.
She looketh out and seeth death,
and finds no less within:
Then too too late for to repent,
you see she doth begin.

Therefore see you not idle be,
this I would have you know.
Be sure still that the ground be good,
whereon the plant doth grow.
Then gather well and lose no time,
take heed, now you do see;
Lest you be unprovided found,
as was the idle Bee.

D. L

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THE

THE Mothers Blessing.

CHAP. 1.

The occasion of writing this Book, Was the consideration of the care of Parents for their Children.

MY Children when I did truly weigh, rightly consider, and likewise perfectly see the great care, labour, travel, and continual study, which parents take to enrich their Children; some wearing their

their bodies with labour, some breaking their sleep with care, some sparing from their own bellies, and many hazarding their souls, some by bribery, some by simony, others by perjury, and a multitude by usury; some stealing on the Sea, others begging by Land, portions from every poor man, not caring if the whole Common-wealth be impoverished, so their children be enriched: for themselves, they can be content with meat, drink and cloth, so that their children by their means may be made rich; alwayes abusing this portion of Scripture, *He that provideth not for his own Family is worse than an Infidel*; ever seeking for the temporal things of this World, and forgetting

getting those things which be eternal. When I considered these things I say, I thought good (being not desirous to enrich you with transitory goods) to exhort and desire you to follow the counsel of Christ: *First seek the Kingdome of God and his righteousnes, and then all these things shall be administred unto you.*

CHAP. 2.

The first cause of writing is a Motherly affection.

BUt lest you should marvel, my Children, why I do not according to the usual custome of Women, exhort you by words and admonitions rather than by writing; a thing so unusual among us, and especially in such a time when

when there be ſo many godly books in the world that they mould in ſome mens ſtudies, while their maſters are mard becauſe they will not meditate upon them; as many mens garments moth-eat in their Cheſt, while their Chriſtian brethren quake with cold in the ſtreet for want of covering: know therefore that it was the Motherly affection that I bare unto you all; which made me now (as it often hath done heretofore) forget my ſelf in regard of you; neither care I what you or any ſhall think of me, if among many words I may write but one ſentence, which may make you labour for the ſpiritual food of the ſoul, which muſt be gathered every day out of the

Word

Word as the Children of Israel gathered *Manna* in the VVilderneſs. By the which you may ſee it is a labour: but what labour? A pleaſant labour, a profitable labour: a labour without the which the ſoul cannot live. For as the Children of Iſrael muſt needs ſtarve, except they gathered every day in the VVilderneſs and fed of it: ſo muſt your ſouls, except you gather the ſpiritual *Manna* out of the VVord every day, and feed of it continually: for as they by that *Manna* comforted their hearts, ſtrengthened their bodies, and preſerved their lives; ſo by this Heavenly VVord of God you ſhall comfort your ſouls, make them ſtrong in faith, and grow in true godlineſs:

neſs: and finally, preſerve them with great joy, to everlaſting life, through faith in Chriſt: whereas if you deſire any food for your ſouls that is not in the written word of God, your ſouls dye with it, even in your hearts and mouths; even as they that deſired other food died with it in their mouth, were it never ſo dainty, ſo ſhall you, and there is no recovery for you.

CHAP. 3.

The beſt labour is for the food of the ſoul.

OH my Children, is not this a comfortable labour? Our Saviour Chriſt ſaith, *Labour not for the meat that periſheth but for the meat that endureth to everlaſting life*: and yet

I see and fear you shall see, how many there be that cross Christ in these words; nay rather cross themselves: for contrary to our blessed Saviours counsel they labour for the meat that perisheth, and in the mean time they lose the food of everlasting life. This (my beloved Sonnes, and dear children) is the cause that maketh me so much to fear you, and those who hereafter shall come of you, because I see so many that regard not the words of our Saviour Christ, who came from the high throne of GOD, and preached to us, and prayed for us, and took our flesh upon him, and kept us without sin refusing no company, healing every sickness and disease, fed the

the hungry, gave pardon to evry sinner that would but ask it, dyed for us, endured the pains of Hell for us: yea more than this, even in our own flesh he overcame sin, Death and Hell; yea more than this, also he carryed our flesh into Heaven, in the sight of many, and there keeps it, and is become a Mediator for us in it; he joyned himself to us in our flesh, as it is written, *He took our flesh upon him:* He taught us to joyn our flesh unto him by faith, that *where he is there we might be with him also*: and if we will not follow him that hath done all this for us, and much more than I can write or declare, how unthankful shall we shew our selves?

My

My dear children, have I not cause to fear? The holy Ghost saith by the Prophet, *Can a mother forget the Child of her Womb?* as if he should say, Is it possible that she which hath carried her child within her, so neer her, and brought it forth into the World with so much bitter pain, so many groans and cries, can forget it? Nay, rather, will she not labour now till Christ be formed in it? Will she not bless it every time it sucks on her brest, when she feels the blood come from her heart to nourish it? Will she not instruct it in the youth and admonish it in the age, and pray for it continually? Will she not be afraid that the child which she indured such pain for, should indure endless pain Esa. 49. 15.

in Hell? Could St. *Paul* say unto the *Galatians*, that were but strangers to him concerning the flesh only, he had spent some time amongst them, to bring them to the profession of the truth, from which he feared they would fall? And could he, I say, write unto them, *My little Children, of whom I do travell again in birth, untill Christ be formed in you?* And can any man blame a Mother (who indeed brought forth her child with much pain) though she labour again till Christ be formed in them? Could St. *Paul* wish himself separated from God for his Brethrens sake? And will not a Mother venture to offend the world for her Childrens sake? Therefore let no man blame a Mother, though she something exceed

Rom. 9. 3.

exceed in writing to her Children, since every man knows that the love of a Mother to her children, is hardly contained within the bounds of reason. Neither must you my sons when you come to be of judgment, blame me for writing to you, since Nature telleth me, that I cannot long be here to speak unto you, and this my minde will continue long after me in writing; and yet not my minde; but I seek to put you in mind of the words of our Saviour Christ which saith, *Labour not for the meat that perisheth, &c.* where you see that the food of the soul is to be gotten by labour. *Why stand you here?* (saith Christ) Here is no time to be idle; they that will rest with Christ in Heaven, must

Joh. 6. 27.

Mat. 20. 6.

labour to follow him here on earth. *Blessed are the dead that die in the Lord, for they rest from their labour.* Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ; he laboured to get it for you, or else all your labour would have been as nothing: and now you must labour to lay hold on him, or else all your labour would be worth nothing. Many there be that labour the clean contrary way; for they leave Christ, and take hold of traditions; and a number loyter, and by that means never get hold on Christ. And this is the cause why I write unto you, that you might never fly from him with the one, nor yet loyter with the other; but that you might learn

Rev. 14 13.

learn to follow him, and to take hold of him in the written word of God, where you shall find him (as Christ himself witnesseth) and no where else. *Search the Scriptures* (saith he) *for they testifie of me.* Labour therefore that you may come unto Christ. Joh. 5. 35.

CHAP. 4.

The second cause is, to stirr them up to write.

THE second cause, my sons, why I write unto you, (for you may think that had I had but one cause, I would not have changed the usual order of women) is needful to be known, and may do much good: for where I saw the great mercy of God toward you, in making you men, and placing you amongst the wise; where

you may learn the true written word of God, which is the path way to all happineſs, and which will bring you to the chief City new *Jeruſalem;* and the ſeven liberal ſciences, whereby you ſhall have at leaſt a ſuperficial ſight in all things, I thought it fit to give you good example, and by writing to intreat you, that when it ſhall pleaſe God to give both vertue and grace with your learning, he having made you men, that you may write and ſpeak, the word of God without offending any, that then you would remember to write a book unto your children, of the right and true way to happineſs, which may remain with them and theirs for ever.

CHAP.

CHAP. 5.

The third cause is, to move Women to be careful of their Children.

THE third is, to encourage Women, (who, I fear, will blush at the boldness) not to be ashamed to shew their infirmities, but to give men the first and chief place: yet let us labour to come in the second: and because we must needs confess that sin entered by us into our posterity; let us shew how careful we are to seek to Christ, to cast it out of us, and our posterity; and how fearful we are that our sin should sink any of them to the lowest part of the earth; wherefore let us call upon them to follow Christ, who will carry them to the height of Heaven.

CHAP.

CHAP. 6.

The fourth cause is, to arm them against poverty.

THE fourth cause is, to desire you that you will never fear poverty, but alwaies know it is the state of the children of God to be poor in the world. Christ saith, *Ye shall have the poor with you alwayes.* It may be, he hath appointed you or yours to be of this poor number. Do not strive against Christ, *It is as hard* (saith he) *for a rich man to enter into heaven, as for a Camel to go through the eye of a needle.* S. James saith, *Wo be to you that are rich.* S. Paul saith, *the desire of money is the root of all evil.* Which if it be true, as it is not to be doubted of; and you fear poverty, then it doth necessarily follow, that you will desire the

Joh. 12. 8.

Mat. 19. 24.

Jam. 5. 1.

1 Tim. 6. 10.

the root of all evil, which is money, and so become good for nothing. The fear of poverty maketh men run into a thousand sins; which nothing else could draw them to: for many fearing the cold storms of poverty, which never last long, run on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the fear of poverty, wherefore I will speak more of that afterwards: only I now say, fear not to be poor with *Lazarus*, but fear a thousand times to be rich with *Dives*.

CHAP. 7.

The fifth cause is, not to fear death.

THE fifth cause is, to desire you never to fear death,

for the fear of death hath made many to deny the known truth, and ſo have brought a heavy judgment of God upon themſelves. A great reaſon why you ſhould not fear death, is, becauſe you can by no means ſhun it, you muſt needs endure it: and therefore it is meet that you ſhould be alwaies prepared for it, and never fear it. *He that will ſave his life*, ſaith Chriſt *ſhall looſe it, and he that will loſe his life for my ſake and the Goſpels, ſhall find it.* Do not fear the pains of death, in what ſhape ſoever he comes: for perhaps thou ſhalt have more pains upon thy bed, and be worſe provided to bear them, by reaſon of ſome grievous ſickneſs, then thou are like to feel when God ſhall call thee forth to witneſs his truth

Mat. 16.20.

truth. The only way not to fear death, is alwaies to be provided to die. And that thou mayeſt alwaies be provided to die, thou muſt be continually ſtrengthening thy faith with the promiſes of the Goſpel, as *He that liveth and believeth, ſhall not die, and though he were dead yet ſhall he live. Meditate in the Law of the Lord day and night* (as the Pſalmiſt ſaith) and then thou ſhalt be fit to bring forth fruit in due ſeaſon: then ſhalt thou be fit to ſerve God, thy King, and Countrey, both in thy life and in thy death, and alwaies ſhalt ſhew thy ſelf a good member of Jeſus Chriſt, a faithful ſubject to thy Prince, and alwaies fit to govern in the Chriſtian Common-wealth, and then thou maieſt faithfully and

Joh. 11. 25, 26.

Pſ. 1. 2.

Rom. 14. 8. and truly say, *Whether I live or dye I am the Lords*. But without continual meditation of the word, this cannot be done. And this was one of the chief causes why I write unto you, to tell you that you must meditate in the word of God: for many read it, and are never the better, for want of meditation. If ye hear the word and read it without meditating thereon, it doth the soul no more good, than meat and drink doth to the body, being seen and felt, and never fed upon: for as the body will die, although it see meat; even so will the soul, for all the hearing and reading of the Word, if that ye do not meditate upon it, and gather faith, and strengthen it, and get hold of Christ; which if ye do,

Christ

Chriſt will bring you to the Kingdom of his Father; to which you can come by no means, but by faith in him.

CHAP. 8.

The ſixth cauſe, to perſwade them to teach their Children.

THE ſixth reaſon is, to intreat and deſire you, and in ſome ſort to command you, that all your children, be they Males or Females, may in their youth learn to read the Bible in their own mother tongue: for I know, It is a great help to true godlineſs. And let none of you plead poverty againſt this; for I know that if you be neither covetous, prodigal, nor idle, either of which ſins will let no vertue grow where they come, that you need not fail in this: but if you follow the

the commandment of the Lord, and labour six dayes, and keep the seventh holy to the Lord, and love him withall your heart, soul and strength, you will not only be willing, but also able to see them all brought up to read the Bible.* *Solomon* that was wise, by the spirit of *God*, said, *Remember thy Creator in the dayes of thy youth*: and ye are also commanded to *write it upon the walls of your houses and to teach it your children*: *I know* (saith God) *that Abraham will teach his children, and his childrens children, to walk in my Commandments*: also I further desire you, because I wish all well, and would be glad you should do as much as could be in the Wilderness of the World, that if any shall at any time desire you

Eccles. 12.

Deut. 11. 1. 9. 20.

Gen 18. 19.

you to be a witneſs in the baptizing of their child, that then you ſhall deſire the perſon ſo deſiring, to give you his faithfull word, that the child ſhall be taught to read, ſo ſoon as it can conveniently learn, and that it ſhall ſo continue, till it can read the Bible. If this will not be granted, you ſhall refuſe to anſwer for the child, otherwiſe do not refuſe to be a witneſs to any: for it is a good Chriſtian duty. Moreover, forget not, whether you anſwer for the child or no, to pray that the child baptized may receive the holy Ghoſt, with all other children of the faithful, eſpecially when you are where a child is baptized; for it is your duty to pray for the increaſe of the Church of God

Pl. 122. 9. God. *Pray for the peace of Jerusalem,* (saith the Psalmist) *let them prosper that love thee.*

CHAP. 9.

The seventh cause is, that they should give their children good names.

THE seventh cause is, to intreat you, that though I do not live to be a witness to the baptizing any of your children, yet you would give me leave to give names to them all. For though I do not think any holiness to be in the name, but know that God hath his in every place & of every name; yet I see in the Bible, it was observed by God himself, to give choice names to his children, which had some good signification. I think it good therefore to name your children, after the names of the Saints

Saints of God, which may be a means to put them in mind of ſome vertues, which thoſe Saints uſed; eſpecially when they ſhall read of them in the Bible: and ſeeing many are deſirous to name both their own children and others after their own names, this will be a means to increaſe the names of the Saints in the Church, and ſo none ſhall have occaſion to miſlike his name, ſince he beareth the name of ſuch a Saint, as hath left witneſs to the world, that he lived and died in the true faith of Jeſus Chriſt. The names I have choſen you are theſe, *Philip*, *Elizabeth*, *James*, *Anne*, *John* and *Suſanna*. The vertues of them that bore thoſe names, and the cauſes why I choſe them, I let paſs

pass, and only mean to write of the last name, * *Susanna*, famoused through the world for chastity; a vertue which alwaies hath been, and is of great account; not only amongst the Christians and people of God, but even among the Heathens and Infidels; In so much that some of them have written, that a woman that is truely chast, is a great partaker of all other vertues; and contrariwise, that the woman that is not truly chast, hath no vertue in her. The which saying may be well warranted by the Scripture; for whoso is truly chast, is free from idleness and from all vain delights, full of humility, and all good Christian vertues; whoso is chast, is not given to pride in apparell, nor

* *The story of Susanna though it be not Canonical, nor to be equalled to those books that are, yet it may be true and of good use, as many other histories written by men are.*

nor any vanity, but is alwaies either reading, meditating or practising some good thing which she hath learned in the Scripture. But she that is unchast, is given to be idle; or if she do any thing it is for vain glory, and for the praise of men, more then for any humble, loving and obedient heart that she beareth unto God and his word, who said, *six dayes shalt thou Labour*; and so left no time for idleness, pride or vanity; for in none of these is there any holiness. The unchast woman is proud, and alwaies decking her self with vanity, and delights to hear the vain words of men, in which there is not only vanity, but also so much wickedness that the vain words of men, and wo-

Exod. 20.9.

womams vainneſs in hearing them, have brought many women to much ſorrow and vexation, as woeful experience hath, and will make many of them confeſs.

But ſome will ſay, had they only lent an ear to their words, they had done well enough.

To anſwer which, I would have every one know, that one ſin begetteth another: The vain words of the man, and the idle ears of the woman beget unchaſt thoughts oftentimes in the one; which may bring forth much wickedneſs in them both.

Gen. 3. 12. Man ſaid once; *The woman which thou gaveſt me beguiled me, and I did eat:* But we women now may ſay, that men lye in wait

wait every where to deceive us, as the Elders did deceive *Susanna*. wherefore let us be as she was, chast, watchful, and wary, keeping company with Maids. Once *Judas betrayed his* Master with a kiss, and repented it; but now men like *Judas* betray their Mistress with a kiss and repent it not, but laugh and rejoyce that they have brought sin and shame to her that trusted in them. The only way to avoid all which is to be chast with *Susanna*, and being woman, to embrace that vertue, which being placed in a woman, is most commendable.

An unchast Woman destroyeth both the body and the soul of him she seemeth most to love, and it is almost impossible

ble to let down the mischiefs, which have come through unchast women, *Solomon* saith, that *her steps lead to Hell.* Wherefore bring up your daughters as *Susanna*'s parents brought up hers: teach them the Law of the Lord continually, and alwaies perswade them to imbrace this vertue of Chastity.

Prov 2. 18.

It may be that some of you will marvel, since I set down names for the imitation of their vertues that bore them, why I placed not *Mary* in the first place, a woman vertuous above all other woman. My reason was this: because I presumed, that there was no woman so sensless as not to look what a blessing God hath sent to us women, through that gracious Virgin, by whom it pleased God, to take

take away the ſhame which *Eve* our Grand-mother had brought to us. For before men might ſay, The woman beguiled me, and I did eat the poyſoned fruit of diſobedience, and die. But now man may ſay, if he ſay truly, the woman brought me a Saviour, and I feed on him by faith, and live. Here is this great and woful ſhame taken from women, by God working in a woman: men claim no part in it: the ſhame is taken from us, and from our poſterity for ever. *This ſeed of the woman hath taken down the Serpents head:* and now whoſoever can take hold of the ſeed of the Woman by faith, ſhall ſurely live for ever. And therefore all generations ſhall ſay, that ſhe was bleſſed, who brought us Gen. 3. 15.

a Saviour, the fruit of obedience, that whatsoever feedeth of, shall live for ever: and except they feed of the seed of the Woman, they have no life. Will not therefore all women seek out this great grace of God, that by *Mary* hath taken away the shame which before was due unto us ever since the fall of man?

John 6. 53.

Mary was filled with the holy Ghost, and with all goodness and yet is called the blessed Virgin: as if our God should (as he doth indeed) in brief comprehend all other vertues under this one vertue of chastity: wherefore I desire that all women, what name soever they bear, would learn of this blessed Virgin, to be chast: for though she were more reple-

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niſht with grace than any other, and more freely beloved of the Lord, yet the greateſt title that ſhe had, was, that ſhe was a bleſſed and pure Virgin: which is a great cauſe to move all women, whether they be Maids or Wives, (both which eſtates ſhe honoured) to live chaſtly; to whom for this cauſe God hath given a cold and temperate diſpoſition, and bound them with theſe words, *Thy deſire ſhall be ſubject to thy huſband*: As if God in mercy to women, ſhould ſay; You of your ſelves ſhall have no deſires, only they ſhall be ſubject to your husbands: which hath been veryfied in Heathen women, ſo as it is almoſt incredible to be believed: for many of them, before they would be Gen. 3. 15.

defiled, have been careleſs of their lives, and ſo have endured all thoſe torments that men could deviſe to inflict upon them, rather than they would looſe the name of a modeſt Maid, or a chaſt Matron. Yea, and ſo far they have been from conſenting to any immodeſtie, that if at any time they have been raviſhed, they have either made away themſelves, or at leaſt have ſeparated themſelves from company, not thinking themſelves worthy of any ſociety, after they have once been deflowred, though againſt their wills. Wherefore the woman that is infected with the ſin of uncleaneſs, is worſe then a beaſt, becauſe it deſireth but for nature, and ſhe to ſatisfie her corrupt luſts.

Some

Some of the Fathers have written, that it is not enough for a woman to be chaſt, but even ſo to behave her ſelf, that no man may think, or deem her to be unchaſt: we read that in the Primitive Church, when there were Warres between the Chriſtians and the Pagans, if at any time the Pagans had got victory, that then they would ſeek to deflowre the Virgins; to the which ſin, before the Chriſtians would yield, they would continually lay violent hands upon themſelves, in ſo much that the Doctors of the Church were oftentimes conſtrained to make divers Sermons and Orations to them, to diſſwade them from that crueltie which they inflicted upon themſelves, rather then

they would ſuffer themſelves to be defloured: ſuch a diſgrace did they think it, to have but one ſpot of uncleaneſs; and yet none of theſe were ſo holy as this *Mary*, this pure and undefiled Virgin.

Some godly and reverend men of the Church have gathered this, that there were five women of great vertue in the time of the Law: the firſt Letters of whoſe names do make her whole name: to ſhew that ſhe had all their vertues wholly combined in her: as namely, *Michael*, *Abigal*, *Rachel*, *Judeth* and *Anna*.

1 Sam. 19. 12. She was as faithful to her Husband as *Michal*, who ſaved her Husband *David* from the fury of *Saul*, although he were her Father, and her King, not pre-

preferring her own life, before the safety of her husbands. She was as wise as *Abigal*, who is highly commended for her wisdom: amiable in the sight of her Husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Judith*: patient and zealous in prayer, as *Anna*. Seeing then, that by this one name many vertues are called to remembrance, I think it meet that good names be given to all women, that they might call to mind the vertues of those women, whose names they bear: but especially above all other morall vertues, let women be perswaded by this discourse, to imbrace Chastity, without which we are meer beasts, and no women.

1 Sam. 25. 3. Gen. 7. 97.

1 Sam. 10. 11.

CHAP. 10.

Reaſon of giving good names to Children.

IF ye ſhall think me too tedious about the naming your Children; I tell you that I have ſome reaſons for it; and the firſt is this, to make them read in the Bible the things which are written of thoſe Saints, and learn to imitate their vertues. Secondly, becauſe many have made a God of the Virgin *Mary*, the Scripture warranting no ſuch thing, and have prayed to her, (though there they ſhall finde that ſhe was a woman; yea, and a comfort to all women; for ſhe hath taken away the reproach which of right belonged unto us; and by the ſeed of the woman we are all ſaved) It was therefore fit I ſhould

ſhould ſpeak largely of that name. Thirdly, ſeeing many have heretofore, and now do make Images of Saints; to put them in mind of the Saints, and ſo by little and little, have at laſt worſhipped the works of their own hands, for fear of forgetting the Saints, have forgotten the ſecond Commandement: I thought it better to have you remember them by hearing their names, and by reading what they taught us in the Scripture, and how they lead their lives, than by looking upon a painted piece of paper, or carved ſtone. And this by the way may be marvelled at, that they which love to worſhip Images, never love to name their children after the names of the Saints; for if they

had so done, by this time we should have had no other names but *Matthew*, *Mark*, *Luke*, *John*, *Timothy*, and such as followed Christ faithfully. The *Moses* and his mildness would be more talked of; *Samuel* and his obedience would be more sought after; *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will be ashamed to do any thing which shall disgrace the good name, after which he is called; as if one should say, Is this a *Moses*? is this an *Elias*? and hath such qualities as these?

CHAP. 11.

Children to be taught by times, and brought up gently.

I Am further also to intreat you that all your children may

may be taught to read, beginning at four years old, or before, and let them learn till ten, in which time they are not able to do any good in the Common wealth, but to learn how to serve God, their King and Countrey, by reading. And I desire, intreat, and earnestly beseech you, and every one of your, that you will have your children brought up with much gentleness and patience. What disposition soever they be of, gentleness will soonest bring them to vertue: for frowardness and curstness doth harden the heart of a child, and maketh him weary of vertue. Among the froward thou shalt learn frowardness: let them therefore be gently used, and always kept from idle-

neſs, and bring them up in the Schooles of learning, if you be able and they fit for it. If they will not be Scholars, yet I hope they will be able, by Gods grace, to read the Bible the Law of God, and be brought to ſome good Vocation or calling of life. *Solomon* ſaith, Prov. 22 6. *Teach a child in his youth, the trade of his life, and he will not forget it, nor depart from it when he is old.*

CHAP. 12.

Choice of Wives.

NOw for your Wives, the Lord direct you, for I cannot tell you what is beſt to be done; Our Lord ſaith, *Firſt ſeek the Kingdom of God and his righteouſneſs, and all things elſe ſhall be miniſtred unto you.* Firſt, you muſt ſeek a godlie wife, that

that she may be a help to you in godliness. For God said, *It is not good for man to be alone: let him have a help meet for him.* And she cannot be meet for him, except ye be truly godly: for God counteth that the man is alone still, if his wife be not godly: If I should write unto you, how many the Scripture maketh mention of, that have been drawn to sin, because they married ungodly wives, it would be tedious for you to read. Gen. 2. 18.

The World was drowned because men married ungodly wives. *Solomon* who was not only the wisest man that ever was, but was also mightily endued with the Spirit of God, by marrying Idolatrous women, fell (for the time) to Idolatry. Gen. 6. 2, 3. 1 Kin. 11. 4.

Never

Never think to ſtand, where *Solomon* fell. I pray God that neither you, nor any of yours may at any time marry with any of thoſe, which hold ſuch ſuperſtitions, as they did, or as ſome do now: as namely, to pray to Saints, to pray in Latin, to pray to go to Purgatory, *&c.* Let not riches or money bring your poſterity to this kind of Tradition. The beloved Apoſtle of Chriſt ſaith, *Love not the world, nor the things that are in the world*; for he knew well that a little that a man loveth not, would ſuffice him, a little with a godly woman is better then great riches with the wicked. *Rebecca* ſaith, *I ſhall be weary of my life if* Jacob *take a wife of the daughters of* Heth: as if ſhe would ſay, if

ſon

ſon marry an ungodly Wife, then all my comfort of him and his is gone, and it will be a continual grief to me, to ſee him in league and friendſhip amongſt the wicked. If ſuch ſhame and ſin cometh upon my ſon, as can by no means be helped, nor by no means comforted, what availeth it me then to live?

Be not unequally yoaked (ſaith the Holy Ghoſt) It is indeed very unequal, for the godly and ungodly to be united together; that their hearts muſt be both as one, which can never be joyned in the fear of God, and faith of Chriſt. Love not the ungodly; marry with none except you love her, and be not changeable in your love: let nothing after you have made

made your choice, remove your love from her; for it is an ungoldly and very fooliſh thing for a man to miſlike his own choice, eſpicially ſince God hath given a man much choice amongſt the godly; and it was a great cauſe that moved God to command his to marry with the godlie, that there might be a coneinual agreement between them.

CHAP. 13.

It is great folly for a man to miſlike his own choice.

ME thinks I never ſaw a man ſhew a more ſenſeleſs ſimplicity, than in miſliking his own choice, when God hath given a man almoſt a world of women to chuſe him a wife in. If a man have not wit enough to chuſe him one whom

whom he can love to the end, yet me thinks he ſhould have diſcretion to cover his own folly, but if he want diſcretion me thinks he ſhould have policy, which never fails a man, to diſſemble his own ſimplicitie in this caſe. If he want wit, diſcretion, and policy, he is unfit to marry any woman.

Do not a Woman that wrong, as to take her from her friends that love her, and after a while to begin to hate her. If ſhe have no friends, yet thou knoweſt not, but that ſhe may have a husband that may love her. If thou canſt not love her to the end, leave her to him that can.

Me thinks my ſon could not offend me in any thing, if he ſerved God, except he choſe a wife

wife that he could not love to the end: I need not say, if he served God; for if he served God, he would obey God, and then he would chuse a godly wife, and live lovingly and godly with her, and not to do as some man who taketh a woman to make her a companion and fellow, and after he hath her, he makes her both a servant and drudg. If she be thy wife, she is alwaies too good to be thy servant, and worthy to be thy fellow. If thou wilt have a good wife, thou must go before her in all goodness and shew her a pattern of all good vertues, by thy godly and discreet life: and especially in patience, according to the counsell of the holy Ghost; *Bear with the Woman as with the weaker*

1 Pet. 3. 7.

weaker vessel. Here God sheweth, that it is her imperfection that honoureth thee, and that it is thy perfection that maketh thee to bear with her; follow the counsel of God therefore, and bear with her. God willed a man *to leave Father and Mother for his Wife.* This sheweth what an excellent love God did appoint to be between man and wife. In truth I cannot by any means set down the excellency of that love: but this I assure you, that if you get wives that be godly, and you love them, you shall not need to forsake me; whereas if you have wives that you love not, I am sure I will forsake you. Do not your selves that wrong, as to marry a woman that you cannot love, shew not so Gen. 2. 3.

ſo much childiſhneſs in your ſex, as to ſay, you loved her once, and now your mind is changed: if thou canſt not love her for the goodneſs that is in her, yet let the grace that is in thy ſelf move thee to do it; and ſo I leave thee to the Lord whom I pray to guide both thee and her with his grace, and grant that you may chuſe godly, and live happily, and die comfortably through faith in Jeſus Chriſt.

CHAP. 14.

How to deal with Servants.

YET one thing I am to deſire you to do at my requeſt, and for my ſake: and though it be ſome trouble to you to perform it, yet I aſſure my ſelf you will do it. If God ſhall at any time give you

you, or any of you, a ſervant, or ſervants, you ſhall ask them if they can read; if they cannot, you ſhall at my requeſt, teach them, or cauſe them to be taught, till they can read the ten Commandements of Almighty God: And then you ſhall perſwade them to practiſe by themſelves, and to ſpend all their idle time in reading, that ſo they may come the better to know the will of God written in his Word. Remember, your ſervants are Gods ſervants as well as yours: if they be not, ſay as *David* ſaid, *There ſhall not an ungodly perſon dwell in mine houſe; he that loveth or maketh lies ſhall depart out of my ſight.* It is not for you, by any means, to keep any ungodly, prophane, or wicked perſon in your houſe,

Pſ. 101. 7.

house, for they bring a curse upon the place wherein they are, and not a blessing, neither will they be taught any goodness: but you must keep those that be tractable and willing to serve God, that he may bless you and your household. For God doth not delight in that Master, that will suffer his servant to blaspheme his name or mis-pend his Sabbaths: for Ex. 20. God commanded the Master, that he should see his servants to keep holy the Lords day, and if he keep that day holy, he will learn to spend all the other dayes in the week well in following the duties of his calling. I pray you keep the servants of God: and then remember they are your brethren: use them well, and be ready

ready to do them good, as to have their ſervice. Be not chiding for every trifle, for that will hinder good living, and nothing inrich you. Be careful that they be godly, for, *Godlineſs hath the promiſe of this preſent life, and of the life to come. Godlineſs is great riches if a man be contented with what he hath: for we brought nothing with us into the world, neither ſhall carry any thing out of the world: if we have food and rayment, let us be therewith content.*

1 Tim 4. 8. 1 Tim. 6. 7, 8.

CHAP. 15.

Patience is neceſſary for Governours of Families.

LIve godlily and patiently in your houſe; if you cannot be patient, never think to live godlily; for if Satan ſee you of a froward mind, he will ſoon find

finde matter enough to set you on work. Pray faithfully with your servants twice a day, and live so godly, that you may be an example to them to follow you.

Pray often privately, faithfully and zealously unto God, in the name of Christ, so it may well be warranted by his Word, for that is a true mark of the child of God. Many hear the Word, as our Saviour witnesseth, but few follow it. Many pray openly, as the Pharises did, to be seen of men; but Christ saith, they have their reward. This was not because Christ misliked publick prayer, but because he saw their hearts and so knew that they prayed more to be seen of men, than for any true faith they had in him

Mat. 7. 14.
Mat. 6. 16.

him. Christ saith, *When two or three be gathered together in my Name, I will be with them.* And this merciful promise is enough to make any man to pray; for though he do it very weakly and coldly, yet he sheweth his humility and obedience to God, and confesseth his own weakness, and calleth to God for his assistance and grace to serve him. One is also helped by the prayer of another, and the weaker is made partaker of the prayers of the stronger; for Christ taught us to pray one for another: Forgive us our trespasses. When Christ saith, *If two or three be gathered together in my name, I will be with them:* He doth not say, With some of them, but *I will be with them*; that is, with all

Mat. 18. 20.

Mat. 18. 20.

all of them that are joyned together in my name: Though some be weaker, and some be stronger, yet they all shew their obedient hearts, and God will accept them in Christ. And this is a great means to stirr up their hearts to prayer; for it is the hardest thing that is, for any man to perform rightly, truly and faithfully.

CHAP. 16.

Means to further private Prayer.

NOw all things are to be used, that are means to stir us up to private prayer, and all things are to be shunned that hinder us from it. Those things that may further us to it, are hearing the word, reading it, praying publickly, and being in company with others when they pray: for all these help

help to increase and strengthen faith, and without faith it is impossible to pray aright, either publickly or privately, or to take hold of the promises of God in Christ, believing that our prayers shall be accepted and granted, so far forth as shall be to Gods glory and our good; and the true servant of God will never desire more than he knoweth by faith in Christ (which he hath learned by the promises of the Gospel) that he shall have.

CHAP. 17.

Lets.

THere be many things that will hinder both men and women from this duty. The Devil will do what he can to hinder us; the world is our hinderance continually; and a

mans own friends are are oftentimes hinderances too; yea, a mans own nature will never be willing to talk with God: for by nature we run away from him with *Adam*, and rather hide our selves with figleaves, and excuses, then come to God, and fall down before him on our faces, confess our sins, acknowledge our unworthiness, crave pardon for Christs sake of God for all our transgressions. Yet *Adam* had more cause to run away then we have, and we have more cause a great deal to come to God, then he had; for he knew not then that God would call him back again, and give him his pardon in Christ, who should tread down the head of the Serpent, which beguiled him

him; but we know that God hath called *Adam* and all his posterity, and given them pardon in Christ, if they will come and ask it in faith and repentance. He therefore that doth not often and privately fall down and humble himself before God, and confess his own sins, craving pardon in Christ, and by faith applying the promises of God to himself, hath great cause to fear that his heart is not true and right before God. And therefore if thou canst not pray privately, or feelest thy self cold in prayer, for to help thy self, thus thou shalt do.

CHAP. 18.

Helps against the former lets.

EVery morning so soon as thou canst, (for the sooner the better) before the world get hold on thee, either with profit or pleasure, (for those are the Devils baits) or before thou feedest thy body, (for the body is a great deal more subject to the Spirit, when it is not pampered nor fed at his own will) then, I say, go into some private place, and fall down on thy face, as the Publican did, and set thy self afar off, and say, *God be merciful unto me a sinner*: O Lord I acknowledge that I cannot pray, Pardon me dear Father, for Jesus Christ his sake, quicken me with thy holy Spirit: give me faith to call upon thee: and I beseech thee gra-

Luk. 18.13.

graciously to remember thy promise, which sayest, *Come unto me all ye that labour and are heavy laden, and I will ease you.* O Lord! I am loaden with my sins, and against all reason they keep me form seeking pardon for them, and grace to shun them. Good Father, for Christ his sake remove my sins far from me, and give me faith in thy son, which may assure me, that thou dost accept of me, as of thy servant in him. And although I be most unworthy in my self, yet by thy promises in Christ which shall never fail, I pray thee accept me. Mar. 11.18.

Furthermore, for the better stirring thee up to pray, read some Chapter of the Testament, as namely, the sixth of Saith *Matthew*, or some other,

wherewith thou mayeſt hear the promiſes of God in Chriſt to ſtrengthen thy faith.

Take heed of idleneſs and ſloathfulneſs, which is a great hinderance. I know that all ſins are hinderances to prayer; but idleneſs, and following the world either for profit or pleaſure, are wonderfully mighty ones.

CHAP. 19.

To pray often.

NEver make account of thy ſelf as a diligent ſervant of God, if thou doſt not twice a day (at the leaſt) come privately to God, and acknowledg thine infirmities, and confeſs that thou canſt not pray, and deſire God to give thee grace to do it faithfully: when thou feeleſt a motion to pray, do not

not over-ſlip it for any cauſe in the world: for thou knoweſt not what graces or bleſſings God means to beſtow upon thee at that time; for it is the Spirit of God calling thee; and therefore finde no delays, but go: for the nature of man, of it ſelf, will never be ſtirred to private prayer: But howſoever thou doeſt, be thou Maſter, or be thou Servant, be thou at home, abroad, or in what condition or place ſoever thou be, do not ſleep at night till thou haſt humbled thy ſelf before God, on thy knees in prayer: for night is a time when the World leaves a man (as it were) for a while, and when the world leaves him, the Devil hath not ſo much power over him; for the world is a great

instrument of the Devil to work by; therefore when the World is asleep (as it were) the Devils power is weakned, and then be-sure thou prayest to God to deliver thee from the Devil, and from the World; the World is like *Pharaoh*, which by no means would suffer the Children of Israel to go serve the Lord; so doth the world, if it know that thou goest to serve God, it will bring thee back again, if it be possible: and therefore it is best to pray privately, although thou do it but weakly; for within a while this weak prayer will strengthen greatly thy faith. Pray when the world is a sleep, for as soon as it is awake, it will cry and call on thee, (as *Pharaoh* did to the Israelites) to attend it. It will

will bring the more work ſtill, as he did to them. And as the Tyrant told the Iſraelites, that they ſhould go and ſerve their God; but when the time came, he would not let them, but ſtill found imployment for them: even ſo will the World do by any that will believe it; it will promiſe at ſuch a time thou ſhalt ſerve God; and when ſuch a thing is done, thou ſhalt go pray; but when the time cometh, it will finde more work for him ſtill, and will not let him go. *Pharaoh* is the very figure of the Devil, and the Devil calleth himſelf the god of this World; and if the Devil hath to do with this World, as no doubt but he hath, then it is certain that the World will never give us leave to ſerve

God. Our own nature is as the nature of the Israelites, for they had rather have tarryed with *Pharaoh*, who was the very Image of the Devil, and have been his slaves still, than to have gone thorow the Red sea and the wilderness to the promised Land of *Canaan*, which was the figure of Heaven; and even so had we rather be slaves and drudges in this World, which will take all from us; and cast us to the Devil, (as *Pharaoh* would have done by the children of Israel) then we will leave the world and all his baits, and go to our God every day, and humble our souls at his foot, and confess our selves to be weak in faith, and acknowledge our frailty: and call earnestly for the help of

Numb. 1. 15.

God

and all good means to keep thy earthly body in subjection, yet if thou becommeſt negligent and careleſs but a while, it will ſoon become ſavage and wild, and conſequently, an unprofitable member of Chriſt his Church, or rather manifeſt thy ſelf to be no member, as the earth will be no garden: and therefore you muſt have a continual care of your ſelves. It is not for a ſmall matter that you muſt have this care, but for a great and moſt glorious Kingdome, which laſteth for ever, where thou ſhalt enjoy the ſweet and loving preſence of Almighty God, and be a member of Jeſus Chriſt, in the Kingdom of Heaven, for ever, world without end. Then neither Satan, nor the World, nor

thy

thy own flesh shall be able one minute to trouble thee, if through faith in Christ, by continual prayer, thou once getteſt thither. Neither is it to shun a little danger that you must be thus watchful and wary of your selves, as was drawning in the Red Sea, which was a figure of Hell: but it is to avoid burning in Hells torments for ever and ever; and being joined to the Devil, and all his wicked spirits for ever, there to be tormented and never have rest: and this will be more then a thousand millions of pains, to those that shall enter into those torments, to think that God hath offered so merciful a means as to send his own Son to endure those pains for them, that they might never

never have left them, and ſent them his Word, and willed them to follow that, and that ſhould teach them to follow Chriſt, and Chriſt ſhould bring them to Heaven; and if that the Devil, the World, and the Fleſh, did lay blocks in their waies, more then they could remove, that then they ſhould call upon him, and he would help them over, and make the way in time more plain and eaſie for them, and yet they would not take a little pains here, to keep them from endleſs pains of hell fire. Oh, how will they be tormented, when they know that there never will be an end of their perpetual miſery? What would they not give? (nay they have nothing to give, for the world hath de-

deceived them, and hath taken all things from them) but what pains would they not take to follow our Saviour now if they might? Pains! nay, they would think it a great pleasure, and wonder greatly at themselves, that they ever could think it pains, when indeed it is most pleasant, and most comfortable, the most profitable, and most delightful, yea, and the most contented thing in the world.

CHAP. 22.

To lay hold on Christ is the best thing in the World.

IT is the most pleasing thing because it brings so sweet contentment to the soul, mind and conscience of a man, that nothing can offend it. It is the most comfortable thing, in re-

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gard it ſo comforteth and ſtrengtheneth the heart, that nothing can grieve it. It is moſt profitable, for it getteth an everlaſting Kingdom to thoſe that uſe it. It is moſt delightful, for it bringeth joy to the whole man. It is moſt contenting, for no croſs in the world can diſcontent it. When as the world, on the contrary ſide, are never content, never quiet, never feel joy in their hearts: though they laugh, their hearts are not quiet, for *there is no peace to the ungodly.* Isa. 38. 22. And this is the cauſe that they ſeek ſo much for paſtime, and ſit up in the night ſwilling and drinking untill they feel ſleep call them to bed; and then they lie down like brute beaſts, never regarding the miſpending of their time

time nor calling for grace to ſpend the reſt of their daies better; and yet for all this, in the dark, they often feel diſcontent in their mindes, becauſe they do follow the Devil that wicked Serpent, which will torment them, and he begins to torment here, and yet they will ſerve him. On the contrary, thoſe that ſerve God, and follow Chriſt, and every night reconcile themſelves unto him, and confeſs their own weakneſs, and pray Chriſt their Saviour to defend them that night, and evermore, they feel much comfort in their hearts: for Chriſt
Pſ. 3. 5. begins the comfort here, *I laid me down in peace, and roſe again,* (ſaith *David*) *and the Lord ſuſtained me.* So they which ſerve God, and follow Chriſt, are in peace

peace, for the Lord ſuſtaineth them.

CHAP. 23.

What need there is to ſpeak much of Chriſt.

IT may be you marvel, my ſons, why I write ſo much of Chriſt. Marvel not why I write; for I wonder that every one which hath heard of him, do not write what Chriſt hath done for us. For was it not a great wonder, that the only begotten Son of God ſhould come down from Heaven, and take our fleſh upon him, and keep it without ſin, and ſuffer himſelf to be buffeted, and alſo to have his face ſpit on, and to be moſt ſpitefully crowned with a crown of thorns: And being without ſin, he bare all our ſins upon him, and having never

nerver offended God, he bare all the wrath of God, and endured the pains of hell for us; which was due unto us for our sins, and he hath overcome sin, death, and hell for us, and ascended into Heaven to prepare us a place there. And yet he left us not thus, but he left his Will and Testament, to direct us the right way how to come unto him: And yet he did more for us then this; for he taught us in his word, how we should know when we were out of the way, and how we should return into the right way again: And yet he did more for us than this, he promised that he would be with us unto the worlds end, and whensoever we wanted his help, do but call upon him, and he would help

help us: And yet he did more for us, he ſent Preachers to call upon us, and to put us in remembrance of thoſe benefits, and to direct us the right way to Heaven, to himſelf. And what promiſes he hath made to us to entice and draw us to come unto him, and what threatnings and warnings he hath given us to ſhun Hell, it is impoſſible for me and all the writers in the World to Write. St. *John* ſaith, *If all the things which Chriſt did, were written, the World would not contain the Books.* But I am ſure if all the writers in the World had written what Chriſt had done for us, they could not ſufficiently declare it. If all the Sea were Inke, and all the Iron in the World were Pens, and all the Creatures writers, they could

Mat. 18. 26.

Joh. 11. 24.

could never declare the great benefits, the great blessings and the great mercies given unto us in Christ Jesus our Lord and Saviour. What is man without Christ, more than a fire-brand of Hell? and what an excellent creature a man is in Christ, can hardly be expressed; and yet there are many that are angry because there are so many Books. Reading good Books, worketh a mans heart to Godliness; for even as the fire warmeth the wax, and maketh it fit to receive a good fashion, even so good Books written of the mercies of God in Christ, are the way to Christ, and teach us how to shun the way that leads from Christ. But because I would have you Writers of the mercies of God in

in Christ; I will tell you what writing of good Books doth; it makes the way to Christ easie to those that desire to go in it. And I will tell you who are they that are angry with writing of Books; they are such as are ignorant, and the more ignorant they are, the more angry: they are those that love the World so well, that they cannot find leisure to read Books. St. *John* saith, *Love not the World, nor the things that are in the World: for the love of the World is an enemy to God*: And here you see that they are enemies to God, for they love not to have him so much written of. They that love not Books nor Sermons, do not care so much to know what Christ hath done for them, and

how they ſhould follow Chriſt: they are ſtalled with it: they love the earth: they can talk of it year after year, and they are never weary. In truth, it would weary a Heavenly minded Chriſtian to hear an earthly minded man, how continually he will talk of the earth, and earthly things: the very time that he is in the Church, he can hardly hold his peace from talking of ſome earthly thing or other: and the whole Sabbath, which God ſanctified, and reſted himſelf, and in mercy to him, commanded him to reſt, that will he never reſt from theſe earthly and tranſitory things: for Heavenly reſt he never reſpecteth. Truly, I think he meaneth to make himſelf ſure of Hell hereafter

after: For Christ saith, *He that loveth the World is an Enemy to God*: and he that is an Enemy to God, can never come to be an inheritor of the Kingdom of Heaven, except he returns, and reconciles himself to God, through Christ: and he cannot be thus reconciled, except he leave his earthly affections, and attend upon Christ; For God loveth none, but only those whom he seeth waiting and attending upon his Son; and then the Almighty God accepteth him as his Son, and bids him call him Father, and whatsoever he needs, he is ready to furnish and relieve him withall: But if he be obstinate, and will not attend upon his Christ, but attends upon his own business and worldly affairs,

affairs, God never respecteth him, how many friends soever he hath in the world, nor how mighty soever they are; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of. Now he that loves not writing of Books, nor hearing of Sermons, he hath little leisure, and less desire to pray: This I assure you is true, and his own Conscience will tell him so much, let him examine it when he will; for Sermons, and reading good Books, are the only means to bring a man to Prayer; and Prayer is the only means to help us to the mercies of God in Christ: For if we hear Sermons, and do not pray earnestly to God for Jesus Christs

Christs sake to send the Holy Ghost to enlighten our understanding, and to sanctifie our hearts, and follow that which we hear, we are never the better; for many hear and understand not, and many understand, and follow it not: But there is none that prayeth faithfully to understand, and for grace to follow it, that obtaineth not, if he continue in true Prayer. The Holy Ghost saith, *pray alwayes, and in all things be thankful*: and the promise is made, *Ask and ye shall have*; that is, Whatsoever you go about, pray to God to bless it, and thank God in prosperity and adversity, or howsoever it pleaseth God to deal with you; for it comes by his Providence, and therefore be

1 Thes. 5.17,18 Mat. 7.7.

thankfull to God, what croſs ſoever it pleaſeth him to lay upon thee. Do not as they which rage and ſwear at the loſs of a few earthly things; but thank God again and again, that it is no worſe. If it be but for the loſs of ſome earthly thing, it cannot be ill for the childe of God, for *Job* never honoured God ſo much, nor did ſo much good in the Church of God while he was rich, as when he was poore: for when he was rich, the Devil himſelf told God, that *Job ſerved him not for nothing*. As if he ſhould ſay, Thou haſt given him many bleſſings, if he ſhould not be thankful, it were a marvel.

CHAP.

CHAP. 24.

The unthankfulnes of rich men, a great sin.

OH, this will be a witnes, against many rich men, which receive many great blessings, and yet they be unthankfull: for the Devill thought, that he which received gifts and blessings, could not chuse but be thankful: and yet when *Job* was rich, he never did God so much honour, nor service in his Church, as when his goods were gone: for before he was a rich man, and lived well, and gave something to the poor: what should he have done with his good else? And so did many more besides him. But when all his goods were taken away, he did not as Worldly men do: he did not

ſay I am bewitched, or, It is the negligence of my ſervants; but he ſaid, *The Lord giveth and the Lord taketh, and as it pleaſeth the Lord, ſo it cometh to paſs: bleſſed be the name of the Lord.* And thus he became thankful for his loſs. This is a thing that every one cannot do: and he was ſo patient and thankful, what croſſes ſoever it pleaſed God to lay upon him, that he glorified God in his obedience, and ſhewed that he loved God; and that his love was not ſet on this worldly wealth. So he might have God without the world, he cared not: he was none of thoſe that muſt needs have God and the World together, or elſe they will none; but he was one that left an example to the whole Church of

of God to be thankful and patient.

CHAP. 25.

How to read with profit.

I Pray read the ſtory of *Job*, and not only read, but gather ſome fruit out of it. And ever when you begin to read any part of the Scripture, lift up your hearts, ſoules, and mindes unto God, and pray privately or publickly; but of private prayer never fail: and deſire God for Chriſts ſake, to enlighten your underſtandings, to ſanctifie your hearts, and to make them fit to receive the good ſeed of the Word, and to give you grace to bring forth fruit to Gods glory, for Chriſts ſake: *In this is my Father glorified, that you bring much fruit, and be made my Diſciples.* And

Joh. 15. 8.

Mat. 5 16. again he saith, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* Here you may see you must glorifie God, and you must leave an example to the Church, that you serve and love God; this did *Job*: And I pray God for Christs sake that you may do the like; and that you may do it, you must pray to God continually, yea, and in private, for his grace and assistance.

CHAP. 26.

The preeminence of private prayer.

THat is the most excellent vertue and happiness, that belongeth to private prayer, no man by any means can deprive a man of it. Some have had their Bibles taken away, that they could not read: Preachers

Preachers have been baniſhed, that they could not hear: they have been ſeparated from company, that they could not have publick prayer; yet private prayer went with them; thereby they talked with God, and made all their miſeries known unto him, and craved his aſſiſtance in all their troubles. And this is the greateſt comfort that all good Chriſtians have, that no man can bar them from private conference with God. Then take heed you do not bar your ſelves from it, ſince none elſe can do it: and you know not what need you ſhall have of it, nor what accident may happen to you in your lives, nor what need you ſhall have of it in the hour of death. Therefore, if you would

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alwayes have it, you must alwayes use it, and then you shall see what profit will come by it; and then you will be humbly faithful, and familiarly acquainted with God.

CHAP. 27.

The benefit of the acquaintance with God.

OH Heavenly and happy acquaintance! For the longer thou usest it, the stronger will be thy faith, the humbler thy heart, the earnester thy zeal, and the holyer thy life; and this maketh God accept you in Christ, and then thou art he that Christ speaketh unto when he saith, *Ask what ye will, and it shall be done unto you.* Thy faith will be the stronger, because thou shalt see that God heareth thy prayers, and

Joh. 16. 24.

and granteth thy requeſt. The more humble will thy heart be, becauſe thou ſeeſt thine own miſery and corruption, and that all grace and goodneſs comes to thee from God; and this will make thee more earneſt and zealous in prayer, and thy earneſt and faithful prayer will move God according to his promiſe, to give thee grace and faith: for the Apoſtles prayed and ſaid, *Lord increaſe our faith.* And this grace and faith will work in thee holineſs of life, and then ſhalt thou be able to fulfill Chriſts ſaying; *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.*

Luk. 6. 25.

Mat. 5. 16.

CHAP.

CHAP. 28.

How long we have need of private Prayer.

NOw that you and every one of you ſhall have need of private prayer, from the very beginning of your life, to the very laſt hour of your dayes, my own experience teacheth me; and the word of God, a true witneſs, affirmeth that we are wholly corrupted by the fall of *Adam*, with ſin, and therefore continually we ought to ſuſpect our ſelves, and to call upon God without ceaſing, for his helping grace, and aſſiſtance in all our actions: for we know that our own fleſh is our own enemy, and that it is made of the earth, and is ſo heavy and earthly minded, that it can never ſeek for

for Heavenly things, without the especial grace of God; and the Devil hath made an entrance into this earthly body, by reason that our own Parents, *Adam* and *Eve* did take of the fruit of disobedience at his hands, and did eat at his appointment; so that now he claimeth such an interest in us, that none but Christ can keep him out: and therefore we have no way but to call continually on the name of God in Christ, to assist us with his gracious Spirit, which will keep away the Devil, overcome the World, and conquer our own flesh for us.

CHAP. 29.

Who Pray privately.

This is certain, that there are none godly but those that

that pray privately and truly to God, according to his Word; and there is no ungodly person, no Swearer, no Prophaner of the Lords day, no Drunkard, no Adulterer, no Covetous person, no Prophane person, nor none that is of a false religion, not warranted by the word of God, that doth pray privately, truly and faithfully. By these considerations you shall find out the true marks of the Children of God: for the wicked can hear the Word, read, come into publick assemblies of prayer; the hypocrite will talk of faith, as if he had come from Heaven; but to go into a private place and lay open his heart before God, confess his own imperfections, and pray that

that he may not be an hypocrite, he is far enough from it. The Swearer, the Idolater, the Covetous, the Adulterer, nor any unclean person dare come to God in the name of Christ, except they leave their wicked wayes; and without they bring Christ with them, they cannot come to God; and Christ delights not to go with those that are continual breakers of his Fathers Commandements: for Christ himself telleth them, that *he that keepeth the Commandements, and teacheth men so to do, he shall be great in the Kingdom of Heaven:* and, *to him that ordereth his conversation aright, will I shew the salvation of God,* saith God by the Psalmist. Moreover Christ saith, *He that will follow me, let him forsake himself, and take*

Mat. 5. 19.

Ps. 50. 23.

Mat. 16

up his Croſs and follow me: As if he ſhould ſay, I am gone to Heaven, and if you mean to follow me thither, you muſt forſake your ſelves. I know this will be a croſs unto you, but you muſt take it up and follow me, or elſe you may not come there.

CHAP. 30.

The way to rule our Corruptions.

AGain, when the children of God, who would fain be with their Father, ſee that they cannot rule their own fleſh; then with humble hearts they go to God, and cry and call to him for help, that he would help to bridle their unruly affections even but for that day, and at night they will wait upon his Majeſty again, and thus they will never leave

leave him, till they feel the Spirit of God working in their hearts; and that will ſtirr them to continual Prayer. But the wicked want faith to hope in the Name of Chriſt; and this is the cauſe, there are ſo many wicked Prayers in the World, for they that make them have no faith in Chriſt: and without him, they have no promiſe to be heard: and therefore wanting faith to come to Chriſt, they go to the Saints to pray for them, and yet the Saints did never promiſe them ſo to do, neither do they know whether the Saints hear them or no. Again, ſome pray in Latin, when they do not underſtand what they ſay, nor what they pray for: but the Holy Ghoſt ſaith, *Pray with*

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1 Cor. 14. 15. *the ſpirit, and pray with the underſtanding alſo.* Why, ſaid they, God knows our hearts, we pray with the heart. God knows indeed that their hearts are vain and fooliſh, becauſe they do not pray with underſtanding, and therefore they have no promiſe to be heard, and yet they will have a pair of Beads, and tell how many Prayers they ſay, though they cannot tell what they ſay; I dare undertake a Parrat might pray as well as they do, if it could ſpeak all the words. They pray while they live, that they may go to Purgatory; and when they die, they give much goods to others, to pray that they may come out of Purgatory again: Theſe are moſt vain Prayers, never warranted by the

the Word of God, They pray alſo to our Lady to help them, like as the Iſraelites Prayed to the Queen of Heaven: and as the Iſraelites Prayers were accepted, ſoare theirs.

But I pray God for Chriſts ſake, that you, nor none of yours may make ſuch Prayers. And I pray God to bleſs his whole Church, that their Prayers may be right, and faithful; for Prayer is the key, which openeth unto Vertue. Oh Lord let not our Prayers be turned into ſin; for then the Gates of thy mercy ſhall be ſhut againſt us.

Wherefore we humbly beſeech thee, give us the Spirit of Truth, that we may pray rightly, which if we do, we muſt needs ſearch

tures, and see there how Christ teacheth his Disciples to pray: Mat. 6. 9. *When ye pray, pray on this manner, Our Father which art in Heaven, &c.* And whatsoever prayer is not on this manner, is wicked and ungodly. And yet here you see there is neither Praying to Saints nor Angels, neither praying for the dead, nor to the dead; and therefore all such Prayers are wicked, and are the overthrow of all those that use them.

Mat. 6. 6, 7. But Christ saith, *When thou prayest, enter into thy Chamber, and when thou hast shut the door, pray unto thy Father in secret, and thy Father which seeth in secret will reward thee openly: use no vain repetitions, as the Heathen do, for they think to be heard for their much babling; but whatsoever ye ask*

ask the Father in my Name, that he will give you. Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you. If your Children ask you bread, will you give them a stone? Or if they ask you a fish, will you give them a Serpent? If ye which are evil can give your Children good gifts, how much more shall your heavenly Father give the Holy Ghost unto them that ask it? And this was a great mercy in Christ, not only to bid us pray, but also to promise, that whatsoever we ask the Father in his Name, we should have it: and he appeal-eth to our consciences, how we would deal with our children, if they ask us any thing, and giveth us warning, we should use no vain bablings, and tell-eth us we should ask in

Mat. 7. 6. 9, 10, 11.

word; the holy Ghoſt, without the which we are miſerable wretches: which if we have, we enjoy all happineſs, and peace, for he muſt be our Comforter, and bring us unto Chriſt, and he will bring us unto his Father. Chriſt alſo willeth us to ask the Spirit of truth, becauſe he will lighten us, and ſhew us the way of all happineſs: and becauſe our faith ſhould be ſtrengthened to ask the Holy Ghoſt, he alſo promiſed us to ſend him to teach us all things, and bring all things to our remembrance; without which we are like a houſe which is built fair on the out ſide, but there are no windows to ſhew any light at all into it, and then the houſe is good for nothing, becauſe there

Joh. 16. 15.

Joh. 16. 26.

there remains nothing but darkneſs in it: even ſo dark is the earth of *Adam* which we are made of, that though we ſeem never ſo fair on the outſide, yet, if we have not the Holy Ghoſt within us, we can never ſee to finde the way to Chriſt, and then it is impoſſible to come unto the Father; and ſo conſequently we muſt needs periſh: for Chriſt ſaith, *No man cometh to the Father but by me.* And here you ſee that thoſe that put their truſt in Saints to pray for them, have no promiſe to be heard; and it ſhews that they are not enlightened by the Holy Ghoſt, to ſee the way to Chriſt: and they themſelves will confeſs that they dare not go to Chriſt; which ſheweth that they have

Mat. 11. 27.

no faith to believe his promises, nor will to obey his word: For Christ saith, *Come unto me all ye that labour and are laden, and I will ease you.* Here you see that he leaves out none, but calls all sinners unto him, and promiseth that he will ease them. I humbly beseech God to give you, and every of you to the worlds end, grace to pray to God for the Holy Ghost. And I pray you let me request you to pray to God continually, to enlighten you with the holy Spirit, that the Holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you reign with them for ever and ever world without end. Which God grant for Christs sake, our only Mediator and Advocate.

Mat. 12. 28.

CHAP.

CHAP. 31.

The benefit of the Holy Ghost.

SEeing some pray not at all, and others pray falsly, look ye often and earnestly, pray for the Holy Ghost, for I will tell you what he will do: he will enlighten you, and unite you to Christ, and give you grace to rule over all your affections and make you able to be Masters of your selves; where, on the contrary side, they which have not the Holy Ghost written within them, are mastered and ruled by their own filthy affections, and so become servants to them: but if you have the holy Spirit, ye shall be able to say to your selves, as the Master saith to his servants, Thou shalt do this, and thou shalt do that: Thou shalt

swear nor blaspheme thy God: Thou shalt not drink and swill like a beast, neither shalt thou come in company amongst such, &c. Reason thus: I will overcome thee by Gods grace, thou earthen pot-sheard, which broughtest me nothing; and wouldest thou now confound all these excellent graces which it hath pleased the Almighty God to bestow upon me in Christ? No: by the grace of God, I will rule over thee or else will pine thee. I may say with St. *Paul* these are *the messengers of Satan to buffet me*: I will pray to my God to assist me, and *his grace is sufficient for me*. I know thy nature; thou art like an unruly Colt, that if he be pampered, fed, and well kept, he will throw his

his Master under his feet, and cares not what becomes of him, so he may be rid of him; and then he runs whither he lists himself, although he fare much worse then he did before: even so it is with those that become subject to their affections, they are as hard to be overcome as a wilde Colt, which many times is like to be, and sometimes is the bitter destruction of his Master: therefore your resolution must be, to deal with your stubborn and rebellious affections, as you will deal with a pampered wild Colt; and say unto them, By Gods grace I will not be over-mastered by you, I scorn to serve so beggerly and so base a slave as thou art, I will bridle thee, and

head-strong, stout, proud, scornful, and disobedient, intemperate, unholy, high-minded, froward, covetous, and idle disposition, for there is no goodness in you by nature; but by Gods grace I will temper you, I will make you humble, patient, chaste, quiet, and diligent to fall to some labour, you shall never be idle, for that will bring you to naught. And this must be the victory betwixt your selves and your affections, and then the Holy Ghost will teach you to master your selves, and not to suffer you to be subject to every filthy motion of the flesh. Further, *He will teach thee all things, and bring all things to thy remembrance; as God resisteth the proud, and giveth grace to*

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the humble: He that committeth adultery, sinneth against his own body, and maketh the Temple of God, the Temple of an Harlot. He that will not work, let him not eat. He will give thee faith to quench all the fiery darts of the Devil. Therefore pray for the Holy Ghost in all temptations, he will be with thee in them, and strengthen thee to overcome them; he will be with thee in the hour of death, when all thy friends, thy pleasures, and profits will forsake thee, and then he will bring thee to Christ; and therefore pray for him, and acknowledge his great mercy in Christ, who hath taught thee thus to Pray; and whatsoever thou neglectest, neglect not private Prayer, and whatsoever thou doest, [illegible]

1 Cor. 9. 18, 19. 2 Thes. 3. 10. Eph 6. 16.

spiritual knowledge, that your Prayers may be according to the Word of God: for if they be not such, then are they turned into sin, and then thou hast nothing to relieve, comfort, or reconcile thy self to God again: for as concerning all the sins that a man hath fain into through the frailty of nature, he hath been reconciled to God by faithful Prayer; but if your Prayers be not at all, or not as they ought to be, then all your help is vain.

CHAP. 23.

God accepteth weak Prayers.

IT is a very weak Prayer that God will not accept, if it be rightly made. I speak thus much, because I would not have you discouraged, and think you had as good not Pray at all,

all, as pray weakly: for the Almighty God accepteth your obedience and well meaning that you will prepare your selves to pray as well as you can; but if thou see thy self neglect private Prayer, be sure that Satan hath something to work against thee, and by this you may understand that there are none that did or ever shall perish, but it was because either they did not pray at all, or else because they did not pray as God had warranted them in his Word. Methinks if I were a man, and a Preacher of Gods Word, as (I hope) some of you shall be, and I pray God for Christs [illegible] may, I surely perswade [illegible] that, through [illegible] should bring [illegible]

rightly which now Pray unadvisedly, or not at all. But those that have gotten a custome to pray after the invention of men, and contrary to the Word of God, as to pray to Saints, to pray to Angels, to pray to our Lady, to Pray in a tongue they understand not, to pray to the dead, to pray for the dead, to pray to go to purgatory; these, I say, you may pray for, that they may not use such Prayers any longer, but to perswade them, is almost as vain as their Prayers. Yet once again I say unto you, Pray, for you have no promise except you pray, *Ask and you shall have* (saith Christ) He doth not say, you shall have whether you ask or no but he saith, *Ask and ye shall have*. Was not this

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a great mercy of our Saviour Jesus Christ, to proffer us, if we would but ask, we shall have? Surely, I think, he were a very unworthy person, that would think much to ask a thing for which he might be the better for ever. If a Master would say to his servant, when such a Lease comes out, ask me for it, and I will let thee have a very good pennyworth of it, because thou hast spent thy time in my service, and in attending upon me: therefore I would have you get something to live upon hereafter to defend the world with all, that thou mayest not beg when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolved to do this servant good, [illegible]

time comes, he considers with himself at how easie a rate he may set the Rent of his Farm for him to live upon, and yet give some attendance upon him still. The time being come; he expecteth when he should ask: but if the Servant thinks much to ask, it is ten to one but his Masters minde will be clean altered, although he were never so fully bent to deal liberally with him; and saith to himself, if it be not worth the asking, it shall be worth the keeping: If if be not worth thanks, it shall be worth nothing: and very likely he will think worse of his Servant than ever he did before, because he would not ask it, and think he is grown proud, and scorns his gentle offer. Now if the Master

Master will not give his servant the thing so promised because he will not ask him, although indeed he ought in conscience to give him something; for God saith, *Let not thy Servant go away a poor man*: how dost thou think thou shalt receive the thing which our Saviour hath promised, upon the same condition, that thou shouldst ask when thou hadst deserved nothing at his hands, but he of his own free mercy hath bought thee, and paid a dear price for thee, and thou hast done nothing for him; but for thy beggarliness, he bideth thee ask, and thou shalt have? What canst thou look to obtain, when our Saviour Christ hath precisely [illegible] thou must ask, and yet [illegible]

refuseſt to do it; *Enter into thy Chamber*, ſaith he, *and ſhut the door*. Although every place will ſerve, yet it pleaſeth Chriſt to name thy Chamber, becauſe he would have a man without accumbrances. Every man findeth one place or other to lodge in, let them then finde the ſame place, or ſome place elſe to Pray privately in. *Shut thy door*, (ſaith Chriſt) as if he ſhould ſay, ſhut thy ſelf from the world, and ſhut the world from thee: it may be thou haſt ſomething to ſay unto me, that thou wouldeſt not have the world to hear. O the mercy, the wonderful mercy of Chriſt to man, how he became Man for man! And he knew the nature of man, that he would be loath that every one ſhould

ſhould know the corruption which was in him, and therefore ſay, Come to me alone, and ſhut the door, no body ſhall know what is betwixt thee and me; I know thy ſins already, but I would know whether thou knoweſt them or no: for many a man ſinneth and knoweth it not, becauſe he knoweth not my words: but if thou knoweſt them, confeſs them to me, and I will give thee pardon for them: and if thou wilt leave them and canſt ask help of me, I will give thee grace to overcome them; for I have overcome them all for thee, even in thine own fleſh; and thou, through my help, ſhalt do a greater work: for thou being a ſinner, ſhalt overcome in thy ſelf, which is

a greater work then for me which am God, and without sin, to overcome sin: and yet not you, but I your Saviour, who dwell in all those that lay hold on me by true faith, for without me, ye can do nothing; and therefore come to me, follow my counsel, come secretly, let no body know of it, for hindring you, or for fear vain glory should follow you, no man shall need to know of it, for I will reward you openly. Oh the wonderfull mercies of Christ to man never able to be set out! He knew that man would be desirous to have it known that he served such a worthy Master, as none could serve a better, that every one should say, he served Christ, he served the Son of God

God, who will bring him to preferment. Every one desireth to have it known that he serves a noble Master, and therefore he will wear his cognizance upon his sleeve, that it may be known what excellent man he serves; for it is a great credit to serve a worthy Master, and a man shall be very well accounted of for his sake: but he that serveth a wicked and ungodly man shall never be so well thought of; because his Master is wicked, and he is oftentimes ashamed of his Masters doings, so that he will never be a credit unto him; and therefore never serve a wicked man, although he be never so rich; for the desire of man is to serve a Master of credit, and that Christ knew: he knew

also

The rewards of Christs servants are heavenly.

also that man was loath to have his sin openly known: and therefore out of his great mercy, and wonderful wisdom, he appointed man to confess his sins privately, without which there can be no good prayer. He told man that he should not need to make shew of it unto the world; for he would reward him openly, and make it known, that he served a good Master indeed; for he would give him such graces and blessings, as all that knew him, should perceive that he had them neither of the world, the Flesh, nor the Devil, nor of his own nature: but it should appear they were only the gift of the Almighty God: he did not promise earth and earthly things

things you may see; for every venemous earthworme is full of these: the Usurer that is as farr from Heaven as it is to hell, where, if hee take not heed in time, he may finde his part, he (I say) may brag of his Gold; the Extortioner, whom God hates, may brag of his silver; the Covetous person, whom God abhorreth, he may brag what a deal of earth and earthly durt he hath purchased: the Prophet saith, *They load themselves with clay*: He doth not say, God giveth them; but, *They load themselves.* Among these fooliſh and abominable people, whom the Scripture speaketh so much against as against no man more, nor so much, I think Strumpets and Whores, who for covetous-

nesse

neſs ſake ſell their ſouls and bodies; and make themſelves ſuch filthy veſſels in this earth that it is moſt loathſome to think of; may brag as well of their Jewels and coſtly apparel that the World beſtoweth upon them, as any other of theſe covetous wretches, whom God abhorreth and giveth warning that no man ſhall ſpeak well of them; for the Holy Ghoſt ſaith, *Speak not good of the covetous whom God abhorreth.* And that thou mayeſt know it is no Worldly traſh that God beſtows on thee: know, that the Devil calleth himſelf the Prince of the World, and ſo one would think he were: for theſe outward things are moſt commonly beſtowed upon the wicked

wicked; but that which God will bestow on thee, is a treasure which the wicked ones have not, nor are ever like to enjoy, except they leave their wicked waies, and go privately to the Lord Jesus Christ, and lay open their miserable estate to him, and crave his pardon, and grace to live a new life: and then he will give thee the greatest treasure that man can imagine; even a most Heavenly treasure: he will give thee faith, which will bring thee to the everlasting Kingdom of Heaven: he will give thee patience, to bear all the crosses and troubles in the World: he will give thee humility, which will fill thee full of grace, and make thee in favour with God and man; he

will give thee his grace ſo plenteouſly, that thou wilt ſpeak alwayes the truth, and keep thy promiſes, though it be never ſo much to thy hinderance in the ſight of the world. Nay, in the ſight of the world it muſt needs be a praiſe to thee; for the world ſeeth that every Earthworme can break their promiſe, or turn it, ſo that it is worſe than a promiſe-breaking: for it ſheweth that they are full of Hypocriſie, Diſſemblers, and would ſerve the world, and would not have the Devil know it, but the Devil will not be ſo deceived: he maketh account the world is his, and he hampereth all thoſe that love it in chains, & he will have the world know it, that it may be

be a witneſs on his ſide at the day of judgement; Nay, his Conſcience will be a witneſs against him at the day of judgment, that breaketh his word; even at that dreadful day, when the traſh for which he ſo lightly regarded his promiſe, ſhall be conſumed with fire and brimſtone, then will he wonder, he could think it would be ſo long before that day would come, and now ſeeing that it is come; he fully perſwadeth himſelf that his pain will never have an end. If thou thinkeſt that breakers of their word have a room in Heaven, read the fifteenth Pſalm. But what ſhould I ſpeak on a room in Heaven, when indeed they ought to have no room amongſt civil men on the earth; nay,

The danger of breaking promiſe

nay, nor yet among the Heathen? for it hath been accounted so great a shame for a man to break his promise, that he would rather die then it should be said that he were one of those. But pray thou privately and faithfully, and God will not only give thee power to keep thy promise with men, but thou shalt also have grace to keep thy word and promise thou hast made to Almighty God, to forsake the Devil, the World, and thine own filthy affections; which will shew openly that thou art the Servant of God, and that God hath bestowed his manifold graces and blessings upon thee; as Christ said unto Peter, *Flesh and blood hath not taught thee these things, but my Father*

Mat. 16. 17.

Father which is in Heaven. So every one that beholdeth thee will know, that neither the Devil, the world, nor thine own fleſh hath beſtowed theſe gifts on thee, but thy Father which is in Heaven. Bleſſed be the name of Chriſt, for his bountiful goodneſs beſtowed upon mankinde, he did not only bid them Pray, and promiſe they ſhould be heard, but alſo told them to whom to Pray: and becauſe men durſt not go to God alone, he bad them go in his name, and promiſed that he would be there with them, and he would be a Mediator, which none elſe could do, and he would make peace between God and them, and therefore any might boldly come to him; he teacheth

them where to ask privately, and what to ask, the Holy Ghost, without the which we are fire-brands of Hell; but if we have him, we are Saints in Heaven, even joyned to Christ, and as his members, and yet he fearing all this would not serve, it was his great mercy to shew us more concerning two men, which were praying, and make us acquainted how they prayed, and how they sped. Christ saith, *There was a Pharisee and a Publican went into the Temple to Pray.* The Pharisee was one that thought himself a just man, and despised others. The Publican accounted himself a Sinner openly known. *The Pharisee stood up and [illegible] said, I thank thee oh [illegible] I am not as other men are,*

nor

nor like this Publican, I fast twice a week, and give Tithe of all that I have. Now you may see who they be that say, I fast, or we fast: as if they should say, I fear it shall never be known that it is I, or we, that fast and Pray, and pay Tithe of all that we have; and that we deal justly, and keep the Commandements. *But the Publican stood afarr off, and durst not look up to Heaven but smote on his breast, and said, Lord be merciful unto me a sinner.* Here you see, we must humble our selves, and confess our sins, for Christ saith, *He went away justified rather than the other: for he that humbleth himself shall be exalted, and he that exalteth himself, shall be brought low.* Also he willeth us, alwaies to Pray, and not to

faint, saying, *There was a certain Judge in a City, which neither*
Luk. 11. 12. *feared God nor reverenced man; and there was a Widow in the City, which said, Do me justice against my Adversary; but he would not for a time; yet afterwards he said, Although I fear not God, nor reverence man, yet will I do her justice, least at the last she chance to weary me. And the Lord said, Hear what the unrighteous Judge saith. And shall not God avenge the cause of his Elect which cry and call day and night upon him?* And therefore pray continually. And do not think (my son) that I have spoken too much of Prayer: for, as I said before, without it we have no promise to obtain any favour of God, nor yet to be kept from any evil by God, and therefore

fore do it. You must needs also be thankful to God for his mercies in Christ, and most humbly thank Christ, who hath thus mercifully taught you to Pray, and give God thanks, who hath brought you into the world, in such a time, when as you may be taught to pray according to his Word, and I beseech him that you may Pray according to his counsel.

CHAP. 33.

No certain rule for private Prayer.

NOw I would have you know, that private Prayer is for every mans private use, and therefore there is no certain rule, neither can words be set down what ye should say: for though we be all sinners, yet some are more troubled

with one sin, some with another, and some are troubled because they cannot be troubled so much with their sins as they desire, which sort Christ calls unto him saying, *Come unto me all ye that labour, and are laden, and I will ease you.* But although all sins dwell in us, and we are subjects to them (wherefore Christ saith, *We had need watch and Pray*) yet there is in every one of us, some one sin that will draw to a head, and bear some rule in us, and will not be subject nor subdued to the Spirit, as the Child of God would have it: but then he goeth to Christ, and craveth his assistance, and yet sometimes the sin will overcome him, and then he goeth and confesseth his

Mat. 11. 28.

Mat. 16. 14.

his sins again, and craveth pardon, confessing withall his own weakness, that he should be overcome of so vile and base an affection: and thus every one ought to seek by Prayer to God, to get victory of that sin which otherwise would overcome and destroy him, body and soul for ever and ever.

CHAP. 34.

Divers men troubled with divers sins.

SOme are troubled most with envy, some with pride, some with anger, some with covetousness, and some with sloath, &c. All these with a company that attend on them, set upon every man, but one must be Captain: than overcome the Captain, and all the Army will be discomfited. In wars if the

Captain prevail, the Souldiers will ruinate even the City; ſo it is with ſin, if the chief ſin getteth the victory, it will let in a great number of enemies, that will never leave until they have utterly ruinated and brought to confuſion the whole body and ſoul of man; and therefore every one ought to pray to God for help and aſſiſtance againſt his greateſt temptation; for if we overcome that, the reſt will flye: as St. *James* ſaith, *Reſiſt the Devil and he will fly from thee.* And this will be a great comfort to any man, when he ſeeth his enemy cannot triumph over him: Then the Devil ſhall have no cauſe to laugh in his face; nor the world to jeſt behinde his back, neither can his

Jam. 7. 4.

his own affections brave or upbraid him; he ſhall have a greater comfort then this, for by obtaining this victory he ſhall be ſure to be Servant and Souldier to the moſt worthy Captain that ever was. Yet he muſt acknowledge that he got the victory by the help of his Captain; and ſo long as he is a Souldier under him, he ſhall alwaies have the victory: for the Devil himſelf is afraid of this Captain, the world will flee at his preſence, and thine own affections will fall down before thee, if he come.

CHAP. 38.

Be not hurt by a little temptation

THere is another thing which I muſt admonish you of, that ye be not overcome of a little temptation

for that is the baſeſt thing in the world: even as if a great Captain ſhould be overcome of a mean Souldier, that had neither might nor policy, which muſt needs return with ſhame to the Captain. But it is much more ſhame for a Chriſtian, that hath vowed to forſake the Devil, the world, and his own affections, to be overcome by the weakeſt of them all. There be many that think, if the Devil overcome them not in a great ſin, all is well, though that indeed he ſet them on work continually on trifles: and by this means keep men in ſome ſervice or other. He cares not what they do, ſo they ſerve not God, and ſo he may blinfold them, that they cannot ſee their own ſins. And thus

thus they are in a very dangerous and evil case, and know not what they do; yet they shadow their folly, that the world may not perceive it; and then they think it well enough. Thus the Devil leads them quietly to Hell, and they never know whither they are going, till they come there, even as a winde carrieth a ship, and they that are in it know not where they shall be set on shore. For the Devil is a cunning Fowler, he will never lay a great bait, where he knows a little one will serve the turn; and he is so full of policy, that he seeth a great bait would make the party afraid to come near it; but thus doth the Devil, first he giveth a little bait, and saith to him whom he meaneth

to

to catch, I warrant thee thou mayeſt take this, go near it, taſte of it, it will not hurt thee, many ſwallow a greater bait than this, and thou ſeeſt no hurt come of it: as he ſaid to *Eve*, It is but an Apple, it may do thee much good to bring thee to knowledge, and make thee like to God. And therefore now we ſee we had need to ſet a ſpecial watch over our ſelves, that we may ſpie the Devil when he goeth about thus to entrap us in his Engines, with his alluring baits, and return his baits again; and when he offereth us any of them, may ſay, I defie thee Satan; and by Gods grace have knowledge that thou art a wicked Serpent, and didſt deceive our firſt Parents with an

an Apple: I will not play with thy baits, be they never so sweet, pleasant, or beautiful, I know thy subtiltie, and I know that I serve a Captain, Christ, that thou art afraid of, and he will bring us to an happier Paradise, then thou didst put us out of, and he will make me like a God, and renew the Image that thou didst decay in us. Thou didst scoffe at me, and saidst, I should have knowledge, when thou wouldest have utterly overthrown me; yet I have this knowledge (I thank the Almighty God for it) that now I can see thy policy, and how thou camest to our Parents when they were alone; thou thoughtest they could not stand by themselves: but thou shalt never finde me alone:

alone: I know I cannot ſtand by my ſelf, and therefore I draw near unto my Lord and Saviour Jeſus Chriſt by faith, and will attend upon him, and will not leave his commandement undone, for all the baits and allurements thou canſt ſhew me in the world, where thou calleſt thy ſelf Prince, but thou getteſt it by wicked policy, and thou ruleſt it by a wicked tyranny, deſtroying the good, and maintaining the wicked, and beſtowed thy traſh on them, not for any love thou beareſt to them, but to make them thy wicked inſtruments, that thou mayeſt do the more hurt by them.

And as ſoon as they have ſerved thy turn a while, thou wilt bring them to ſhame in this.

this world, and everlasting destruction in Hell fire. And therefore now I would have thee know, that I have knowledge, and perceive that all these usurping Tyrants have learned all their mischievous policies of thee, using all means they can possibly, to destroy the good, and with their paltry trash which they call their wealth, they win the wicked to their wills: and when they have their purpose a while, they will pick some quarrel against them, although they have no reason for it, and although they follow their wicked wills never so much, yet in the end they will overcome them.

And so, Satan, doest thou deal with all that serve thee:

and

and therefore thou art an usurping Tyrant: for the earth is my Lords, who hath made it, and all that is therein, and that which belongeth unto thee, is nothing but that trash that he careth not for; It is like Tares, and the worser sort of grain, more fit to feed swine, than for the children of so mighty a King as my Lord is, who hath such treasure for those that do belong unto him as thou shalt never come near. Yet this is thy despight and envie, because thou canst get none of it thy self, thou wouldst have me have none of it neither. But thou shalt not deceive me with these earthly baits; which one day my Almighty God shall set on fire about their ears that love them

them ſo well, when themſelves ſhall be ſuddenly ſtrangled with the ſmoak thereof: and it makes me marvel how thou ſhouldſt deceive ſo many as thou doſt with them; for once my gracious Lord drowned them, and all that loved them, and many times he ſinketh very much traſh in the Sea, that Pirates might ſee they ſhall ſink one day, and all thoſe that ſell their ſouls for ſuch traſh, except they turn ſpeedily unto my Lord and Saviour Jeſus Chriſt, who is a Saviour and will ſave all ſinners that turn unto him. But thou art a deſtroyer, and wilt deſtroy all thoſe that follow thee; thou knoweſt my Lord burnt *Sodom* and *Gomorra*, with other Cities, which were full of this gliſtering

ring

ſtering droſs; to ſhew that he cared no more for it, then Kings do for counters: for if he had reſpected it, he would never have burnt it, and conſumed it with fire: yet thou Satan doſt deceive worldly wiſe men, giving them droſs for Gold, which is no better then Copper Counters; and in the mean time thou makeſt them deceive themſelves of an everlaſting treaſure. Earthly treaſure may be compared to glaſs, which is ſo brittle a metal; it can never continue long; for as it might be now a man hath it to do him good, and in the turning of a hand it is broken and worth nothing: even ſo is it with the traſh and pelf of this world, and the life of man, which is but a breath; and

and what can be of leſs power then a breath?

The Scripture ſaith, *It is like a vapour which appeareth ſuddenly, and is as ſuddenly gone again.* Jam. 4. 14.

Chriſt ſaith, *Thou fool, this night ſhall they take away thy Soul from thee, then whoſe things ſhall theſe be that thou haſt gathered together?* Luk. 12. 20.

If our Saviour Chriſt calleth him a fool, that careth for earthly things, I know he is a fool; and therefore thou ſhalt not make me ſo ſimple, but thou ſhalt make me wiſe; for I will ever be watchful and wary in all my waies, continually attending upon the Son of God, Chriſt Jeſus my Lord and Saviour, that thou maiſt not finde me alone; I will alſo keep company with the godly, by which means the way

way of our Saviour will be made more easie for me, for when many godly men are together, they incourage one another to that which is good.

CHAP. 36.

Idleness and Covetousness to be avoided.

NOw although every sin be a great hinderance to Prayer, yet idleness and covetousness are two of the greatest, and therefore we ought most earnestly to pray against these sins, and take heed of such sports and recreations, which have no warrant in the Word of God; for many are so carried away with idleness and pastimes, that they can finde no time to pray, and therefore we had need to be very circumspect, and watchful over our selves

selves, lest we be snared with this part of the Devils policy; for if a man take not heed, Satan will fill his heart so full of these vain and idle pastimes, that he shall never have any regard of preparing himself to pray. God saith, *Six daies thou shalt labour and do all that thou hast to do*; and therefore be sure there is no time appointed in the six daies to follow your idle pleasures and sports; *And the seventh day we must keep holy.* The Holy Ghost saith, *Whatsoever is not of faith, is sin*, and thou canst do nothing of faith, except thou hadst good warrant for it in the Word of God: and the Word of God saith, *Redeem the time, for the dayes are evil.* And thou canst not redeem the time with vain recreations, I speak not

Exod. 20. 9.

Rom. 14. 13.

Eph. 5. 15.

not to bar any from lawful recreation, but to warn you to take heed, that for a little fooliſh and idle pleaſure, which preſently cometh to an end, you looſe not a glorious Kingdome which endureth for ever. And this Kingdome can never be gotten without private true and faithful Prayer; for although Chriſt hath already obtained it for us, yet we have no promiſe of it, except we lay hold on him by faith, which faith we can never have, except we pray for the Holy Ghoſt to enlighten us, and teach us to lay hands on Chriſt. You muſt continually call for mercy and grace: mercy for thy ſin, and grace to ſerve God. And this I am well aſſured of, that hearing of the

Word

Word Preached, is the very means that God hath appointed for the obtaining of faith, and by no means may you neglect that, except you will contemn the counsel of the Holy Ghost, which I pray God for Christs sake you never may do. The Holy Ghost telleth you, that *Paul planteth, and Apollo watereth, but God giveth the increase.* 1 Cor. 6. 3. You must alwaies have your Prayers ascending to the Almighty God, to desire him to send the showres of his grace into your hearts, that thee seed of his word may grow and bring forth fruit to everlasting life.

CHAP. 37.

A dangerous let of Prayer.

I Will let you understand in my judgment, what is one of

of the greateſt hinderances unto Prayer, that can be; but it is ſo cloſe and ſubtile an enemy unto mankinde, that I can by no means diſcover it ſo well as I would, for it is ſo cunning and ſo forcible an allurance of the Devil, that it draweth many more from true and faithful Prayer, then any net that ever he laid; but I cannot well tell which way to deſcribe it unto you, I cannot ſay that it is altogether Covetouſneſs: for, as *David* ſaith, *If it had been an open enemy that had done me this diſhonour, I could have born it:* So I may ſay, if it were an open ſin, which would deprive you of this benefit of Prayer, peradventure I ſhould finde ſome way to diſgrace it unto you; but it is a thing that carrieth ſome

some colour of goodness, even amongst them that think themselves good, and yet indeed it is stark naught, and deceiveth a multitude, and it frequenteth every place, City, and Town; and amongst all sorts of people, Husbandmen, Tradesmen, and all kinds of Arts and Professions in the world, so that I cannot as I would, tell you which way to shun it: I would to God it were not amongst Preachers.

Now, as well as I can, I will explain it unto you. It is an overmuch care of those things which a man may lawfully use. For a man being earth, these earthly things bear much sway in his mind, and specially because they carry the name of lawful; and so they make a

man forget the Law of God, and neglect the duty of Prayer, the which two things being overſlipped, he looſeth the promiſe of the Goſpel, which is an everlaſting Kingdom. And that it is thus, I will make it more plain unto you, becauſe I hope God will give you grace to ſhun it, which I deſire you may, for Chriſts ſake. Man being earth, and Satan being the Prince of this earth, he labours to ſet mens earthen mindes altogether on this earthen world, which he may eaſily do; for man being earth by nature, and generally inclined to love earthly things, he is the more eaſily drawn unto this earthly affection. It is even as if a man ſhould run down a ſteep Hill, he can more eaſily run down then

then go up ſoftly; even ſo, man can eaſier run after theſe earthly things, then ſtay himſelf in a mean. He hath nothing to help his earthly nature, but grace: which he muſt needs Pray for, or elſe he can never have: yet doth he follow the things of earth ſo much, that he hath no leaſure to pray for it. In the night when he ſhould meditate on the Law of God, by the appointment of the Holy Ghoſt, he is thinking of ſome earthly thing or other, either of this bargaining, or that purchaſe, or ſuch like: when oftentimes he might be much more happy to be without it. And methinks he that can think of Heaven, and have it, is well enough: but theſe kind of people would have Heaven and

Mat. 17. 24. earth too. It is ſaid, *It is as hard a thing for a rich man to be ſaved, as for a Camel to creep through the eye of a Needle.* And this is the cauſe of it: his head is ſo buſied about earthly things, that be lawful, that he forgets to meditate of the Law of God in the night: And in the morning when he ſhould pray, before he can ſettle himſelf to it, his earthly buſineſs is ſo much, and requires ſo great haſt, that then he cannot ſtay to Pray, but if he do, they are ſuch Prayers as ſome offer to their Saints, they ſpeak of God, but their hearts are on the world: ſome are troubled with their Merchandize, ſome with buying and ſelling, ſome coveting to grow rich, ſome caſting to maintain their

their families, but their riches are so unlawfully used, and so hard a matter it is for them to use them lawfully, that it cannot by any means be expressed. But the most mercifull and mighty God, hath taught man what to do in such a case, which is to meditate in his Lawes day and night, and then he shall bring forth his fruit in due season, and shall know when to serve God, and when to deal in the world. Take heed therefore, you see what danger you are in, whilest you are here on earth; for this is a dangerous disease, and many die of it: and therefore cleave to the mercies of God in Jesus Christ; which hath given you such warning of this desperate disease, saying, *Labour not for the*

diſeaſe, ſaying, *Labour not for the meat that periſheth, but for the food of everlaſting life.* Thus you ſee what Chriſt ſaith, he bids you not *labour for earthly things*, he tells you, *they periſh*; he bids you labour for the food of the ſoul, which ſhall never have end. The Holy Ghoſt ſaith, *Bodily labour profiteth little: but godlineſs is profitable to all things, which hath the promiſe of this life preſent, and which is to come.* Here you ſee, godlineſs hath the promiſe of the life preſent, and therefore I marvel men ſhould refuſe to be godly: it hath the promiſe of the life preſent, and of the life to come; whereas worldlineſs hath not ſo much promiſe as of the life preſent, *Godlineſs is great gain.* Would you have gain?

gain? then imbrace godlineſs, ſo ſhall you have your deſire, for that purchaſeth a Kingdome, and it is profitable for all things. *Seek firſt the Kingdome of God, and all things elſe ſhall be miniſtred unto you.* Mat. 6. 11.

Here Chriſt promiſeth, that if you will ſerve God, all worldly things ſhall be given unto you: ſaith Chriſt, *Care not for to morrow, let to morrow care for it ſelf; the day hath enough of its own grief.* Mat. 6. 34. Hear you ſee Chriſt would not have you care ſo much for theſe earthly things as you do. *Caſt all your care upon God, for he careth for you.* Pſal. 37. 5. Here you ſee that God freeth you of all your earthly cares, and telleth you that he taketh care for you: as if he ſhould ſay, Your care can do you no

good, and therefore take none; ſerve me, and I will take care for you: as if a Father ſhould ſay to his Son, goe to the School of Learning, ſtudy to ſerve God, your King and Countrey, and I will provide you all things neceſſary, and you ſhall want nothing.

Labour for learning, or elſe you can never get it; that is a thing which I cannot buy for you, you muſt get it by your own induſtrie and diligent ſtudie, if you will have it: but when you have it, it is more worth than all I can leave you beſides. It will be a wiſe Maſter to teach you, a diligent ſervant to attend you, a diſcreet Councellour to admoniſh you, a witneſs of the welſpending of your time, a faith-

faithful friend, and of great account, able to credit thee even with Princes: and these things cannot by any means be gotten without thine own diligent ſtudy. Even ſo our loving Father in Chriſt, tells us, by the mouth of his Son our Saviour, that we ſhould not care for theſe earthly things, for they ſhall be given unto us: But we muſt care for the Kingdome of Heaven, for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome and laſteth for ever; it will bring comfort to your hearts, even in this life, and bring you in favour with God and all good men, and everlaſting happineſs, without woe, want

or end. Furthermore I will tell you what cauſe you have to take care for this Kingdom: if you loſe it, you fall into a pit of everlaſting deſtruction, where you ſhall be tormented with fire and brimſtone for ever and ever, where no man ſhall ever come out again; for there is no redemption, and therefore by all means poſſible I adviſe you to take heed. Chriſt endured the pains of Hell for you, becauſe he pitied you, and knew you were not able to overcome them. Therefore you may believe me, if you could bear all the paines of Hell one hour, and then could be delivered, you would never come there again for all the world; nay, you would never love the world, nor any thing

thing that is in it, becauſe they are nothing but baits to draw men to deſtruction. But if the Devil get you once there, you can never come back again; and Chriſt will never fetch you from him, for the Devil and he are enemies, and he is able to live without any of his ſervants: for thoſe that will ſerve him, ſhall have an everlaſting Kingdome, and live in joy and happineſs; and thoſe that will ſerve the Devill, he will torment them in fire and brimſtone for ever.

Now if Satan can get any to ſerve him, he is worthy to have them, for Chriſt will none of them: and therefore I tell them now, if they come once in Hell with the Devil, they ſhall never come in heaven with

with Christ for he is just and will not meddle with the servants of another. But if any see his filthy and base waies, and consider the miserable and wretched estate it will bring him unto; and then turn to me (saith Christ) and defie the Devil and all his works, and serve me, I will save him: for I am a Saviour, and that is my name, and my glory: for there is no Saviour but my self: *I came into the world to save sinners*, but not such sinners as will serve the Devil: for though there be none in the world but sinners, yet those that love me and keep my Commandements, them will I save; but they that serve the Devil, I will destroy and torment them. Although all are sinners,

ſinners, yet ſome ſinners that pluck up their ſinnes, as a Gardner pulls up his weeds, and caſt them behinde them, and follow me; although they be weak and fear that they cannot overtake me, yet I will put forth my hand, and take hold of them, they ſhall not need to fear. *The bruiſed Reed will not I break, and ſmoaking flax will I not quench: I come to binde up the broken-hearted, to preach liberty to the Captives, and to comfort them that mourn: Let all that labour, and are heavy laden come to me, and I will eaſe them.* But thoſe that follow their ſins, and are merry and joyful, and carry them lightly and never feel any weight in them, they never call for help to bear them: they carry them well enough

enough they dance after the Devils pipe, they follow the Devil more ſwiftly, then my ſervants follow me: for they follow nature, and the Devil helpeth them forward, and the world is a friend to them both; and they like laden Aſſes follow the Devil with his treaſure, and make him their Lord and Maſter, and yet ſome of them will not ſtick to ſay, they hope I will ſave them, although I have often told them, I will ſave none but my ſervants, and I will not meddle with them; for if they will ſerve me, they muſt clean forſake mine enemy, the Devil; for he is an enemy to me and all mine, and doth all the deſpight againſt us that he can, and I will not ſave him that will

will ſerve mine enemy; and therefore let them never preſume upon my mercy, for I have told them, that, *The hope of the ungodly ſhall periſh.* He that is an ungodly perſon, a ſwearer, a drunkard, a profaner of the Lords day, falſe in religion, careleſs in life, and yet hopes to be ſaved by me, his hope is in vain and grounded upon no foundation; for I never made promiſe to ſave any ſuch, and therefore they have no reaſon to ſay, They hope I will ſave them; except they ſpeedily return from the Devil and his wayes, and follow me and my wayes, for I have plainly told them, *He that will be my Diſciple, muſt forſake himſelf, take up his Croſs, and follow me, and aſſuredly I will ſave him.* Mat. 16 24.

Now

Now tell me then, how would a man like one that ſhould ſerve his utter enemie, and do what his enemie could deviſe to hurt and grieve him, and then when he had done all the hurt that he could againſt him, when he could do no more, then he would come to him, and think to have a great bleſſing, and a great benefit of him? he ſhould ſurely be deceived. Then with what face can a ſinner go to Chriſt, to ſave him when he dieth, who would never ſerve Chriſt while he lived? Though God hath commanded him to caſt all his care upon him, for he would care for him; yet he hath ſpent almoſt all his time in ſerving the world, the Fleſh, and the Devil.

CHAP.

CHAP. 38.

Reaſons of caſting our care upon God.

I Will tell you great reaſon why you ought to caſt all your care upon God, and none upon the World; for God is our Father, our Maker and Governour, and our Feeder: CHRIST is our Saviour. Now the Father and Governour knoweth what is fit for the childe better than the childe: for the childe would ſurfeit if he might have his own will: therefore let him be content with that which his Governour will give him. Another great reaſon why we ſhould caſt all our care upon God, is, becauſe when the Devil maketh all his priſonous baits, wherewith he draweth an innume-

numerable company of ſouls to Hell, he covereth them all with ſome worldly thing or other, that they may not ſee the hook: ſome he covereth with gold, ſome with ſilver, ſome with earth, ſome with clay, ſome with honour, ſome with beauty, ſome with one thing, and ſome with another. He will not lay his baits alike, for he is cunninger than a fiſher: he knoweth a little bait will ſerve for a little fiſh, and a great bait for a great Fiſh; for a great bait will not ſerve to catch a little a fiſh, nor a little bait will not ſerve to catch a great fiſh. And beſides this, he muſt have the alteration of baits, as the cunning fiſher well knoweth: but with theſe baits he muſt have a ſharp hook

hook to take them, and a long line to draw them to himself. So soon as he seeth they have swallowed the sweet bait, he lets them play a while with it, but before it be long he draweth them out of the sweet stream, the water of life, and throweth them into a pan of boyling liquor: and as sometime the fisher is fain to intangle the fishes with his Nets and so take them: even so Satan findeth the humour of every man, and then he searcheth in the world to finde a bait fit for him, and having found the bait, he presently poisoneth it: then he puts in a hook and a line, to draw him from the pure sweet stream, the water of life, the word of God; then he lets them play

play a while with the poisonned baits of the world, and even so draws them to him, and throwes them into a Furnace of boiling brimstone, whose boiling shall never end. Now there is none that can keeps us from the baits of the Devil, but only God our Father, our Governour, our Saviour and Sanctifier, and had we not need then to cast all our care upon God, sith we are in so great a danger, and none can keep us from the Devil but he? We cannot keep our selves from the baits of the Devil, no more then Children can guide themselves in all their waies, to feed, learn, govern, and cloath themselves, without the help of their Father and Governour. Shall the Children depend only

only upon their Father and Governour, and ſhall not we depend only upon our God, that is our maker, our Father, and our Governour? and who, when we fell from him, and followed the counſel of the Devil, ſent his only Son to die for us, and to endure the pains of Hell for us? The Holy Ghoſt ſaith, *If he hath given his Son for us, will he not with him give us all things alſo?* and yet, ſhall we not dare to depend upon him? Is he not able to drie up the waters of the Red Sea, that thou migſteſt go on foot drie-ſhod thorow? Cannot he rain thee *Manna*, that thou needeſt not ſtarve? Cannot our God give thee water out of the Rock? He giveth the water out of the Rock

Rom 8. 32.

Rock Christ, every day: Oh that thou wouldeſt receive it! But I know what thou wouldeſt have; thou wouldeſt have Quailes to fulfill thy luſt: for *Luſt when it conceiveth, bringeth forth ſin, and ſin when it is finiſhed, bringeth forth death*; Then maieſt thou cry, *O wretched man that I am, who ſhall deliver me from the body of this death! I thank God through Jeſus Chriſt our Lord, It is he that muſt deliver me from this body of death.* And yet thou wilt not follow him, nor depend upon him. Another reaſon why thou ſhouldeſt follow Chriſt, and depend upon him, is, becauſe if the Devil finde thee at any time alone, thou canſt not eſcape his hands, and therefore my greateſt deſire is, that I might per-

Jam. 1. 15

Rom 7. 24.

perſwade you to caſt all your care upon God, and none upon the world: nay I pray God that Chriſt may prevail with you, for he hath gone about to perſwade you already, and told you a reaſon, For he careth for you: and if he careth for you, you need no more care, for you ſhall be well provided for: therefore obey him, caſt all your care upon him, and care not for this world; live as he hath appointed you, labour in your vocation ſix dayes, and keep the ſeventh Holy to the Lord, and in all your labour uſe no kinde of deceit, nor deſire to be rich. Do you labour in your vocation, and be ſure you pray morning and evening, and at noon, and at all times

times; and hear and read the Word of GOD, and meditate on that day and night, and follow CHRIST, & take hold on him by faith: let that be all your care, and for your bodily goods take no care. If you dare not truſt God with your bodies, who feedeth them as you ſee every day; how dare you truſt him with your ſouls, which you cannot well diſcern by reaſon of your earthly nature? You have a promiſe for your bodies, if you will ſerve God and keep his Commandements; and yet many dare not truſt him: they would ſerve him with all their hearts, if they durſt truſt his word. If they ſhould loſe their mortal bodies, it were but a ſmall matter

matters for they muſt have an end. And for your ſouls, you have but his Word and Promiſe, upon Condition that you follow Chriſt, and take hold of him by faith; now if you neglect the condition, the Promiſe is void; and yet you ſay, you durſt truſt God with your ſouls, when you never go about to keep his Commandements: you never follow Chriſt, nor take hold of him by faith, nor have you any experience by your bodies, for you never truſt Chriſt. *David* ſaith, *I have killed a Lion and a Bear, and therefore I dare venture on this uncircumciſed Philiſtim.* If he had ſuffered the Lyon and the Bear to have overcome him, he had never overcome the Gyant, and then

1 Sam. 17. 24, 25.

had he never been made the Kings Son. So, if thou wilt overcome that great *Goliah*, thou muſt firſt kill the Lyon and the Bear: thou muſt firſt overcome the Temptations of the world, if thou meaneſt to overcome the Devil, and ſo be made the Kings Son of Heaven.

CHAP. 39.

Againſt immoderate care.

OUr Saviour ſaith, *Care not for to morrow, let to morrow care for it ſelf; the day hath enough with his own grief.* Here you ſee that our Saviour pities you, that you will take ſuch care; and willeth you that you ſhould not care for the next morrow, becauſe you do

do not know whether you ſhall live till then or no: for Chriſt ſaith, *Thou fool, this night will they take away thy ſoul from thee.* As if if Chriſt ſhould ſay, if thou dyeſt with taking care for this world, thou loſeſt the Kingdome Heaven, and thou ſhalt lye burning in Hell fire. Then, doſt thou not ſhew thy ſelf a fool, to take ſo much care for this World, ſince thou knoweſt that Hell fire is before thee, thy goods are behinde thee, and thou knoweſt not who ſhall enjoy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall live or no, or ſpend and waſt them wickedly, as thou perhaps haſt gotten them, or whether they ſhall be other-

Pſal. 39. 6.

wayes deprived of them or no.

A thouſand waies may ſeparate thy Sons and their goods far aſunder; thou knoweſt not but that the world may end, thou knoweſt not what ſhall become of thy goods, or whether any body ſhall enjoy them or not; and to ſay the truth, ſome of you make ſure work, that none ſhall enjoy them; for whoſoever getteth them, were better be without them, if they be not gotten in the fear of God, and then they cannot be enjoyed in the Faith of Chriſt; for it is not lawfull to have ſtolen goods in thy houſe: and thy goods may bring a puniſhment upon thy children; and therefore thou art a fool to take any care

care at all either for, or about these things; and thou art a fool, because thou doest care, yea, and spend all thy care, about these things. Thou knowest if thou dost not spend thy time in the fear of God, which is but *the beginning of wisdome*, and in the faith of Christ, which is the end and finishing of wisdome; thou thy self, thy body and thy soul shall lye burning in Hell fire for ever and ever, and there is no means for thee to be delivered. Thou maiest turne thee and tumble thee in the fire of Hell, and canst never get out; and wonder at thy self, that thou wert such a fool to take care for those things which thou shouldest never know what became of them, and take

little or no care for thy ſelf, when thou knoweſt thou ſhouldſt come to this wretched and miſerable end, that would never end.

Here, in the world, none dare call a rich man fool; but Chriſt ſaith, he is a fool that ſetteth his heart on theſe worldly things. But if by taking care for worldly things, he miſs Heaven, and fall into Hell, he will call himſelf a thouſand millions of fools, that omitting better things, he would take care for this World which is worth nothing; nay, it is worſe than nothing; for his own conſcience will tell him; if he had had nothing, he ſhould have cared for nothing, and ſo he might have ſerved God, and

and gone to Heaven: and having ſomething, his care was ſo much to compaſs more that indeed he hath gotten nothing but everlaſting torment.

And now he knoweth not what to do: ſometimes he thinks, I would I might creep through ten thouſand Hells, and be ten thouſand millions of times in crawling through them, to go to Chriſt, and then get faith, and take hold on Chriſt: for he knoweth now, that none can come to God, but by faith in his Son, for the which he would now take all the pains that could ever be adviſed, to obtain that faith in the end; and yet he thought whilſt he was in this world, that one Sermon in a

moneth would have ſerved him to have gotten that faith, but he ſeeth he would not believe the word of God; for Gods own word willed him that he ſhould not *labour for the meat that periſheth*, but for the *food of everlaſting life*: And leſt he ſhould doubt of theſe things which GOD ſaith, Chriſt ſaith, *Conſider the Lillies of the field, they labour not, neither ſpin they: I ſay unto you that* Solomon *in all his glory was not cloathed like one of theſe. If God ſo cloath the graſs which is here to day, and to morrow is caſt into the furnace, will he not do much more for you, O ye of little faith!* Here Chriſt tells them that will not believe his promiſe, and follow his counſel, they are of little Faith. And the holy

Holy Ghoſt telleth us, that *Faith cometh by hearing* of the word preached: and, *without faith it is impoſſible to pleaſe God:* And there were never any ſaved but by faith; nor there were never any damned, but for want of faith. For the Holy Ghoſt ſaith, *He that cometh to God, muſt believe that God is, and that he is a rewarder of them that ſeek him.* He did not believe that God would provide for him in this world, and ſave him in the next, becauſe he wanted faith. And he wanted faith, becauſe his delight was not as *Mariet* was, to leave theſe worldly affairs, and to hear the word preached. He could not pray that he might profit by the Word preached, be-

cauſe he had no knowledge by the Word to ſee his wants.

He had no knowledge becauſe he had not continually heard and read the Word, which would have taught him to have known God and himſelf. If he prayed ſometimes without knowledge and faith, his prayers were vain and frivolous.

And thus he ſeeth it was his own negligence that brought him to Hell, becauſe he would not labour for the meat that periſhed not, and now he is ſo vexed at himſelf becauſe he did not follow the counſel of our bleſſed Saviour Chriſt, that took ſuch pains for him, and gave him ſo many warnings, and told him how he ſhould

ſhould finde it, if he would follow his counſel; that he would now if it were poſſible, be revenged on himſelf: as *Judas*, when he had done that which Chriſt had warned him of, and ſaw that now it could not be undone, he laid violent hands on himſelf, to be revenged upon himſelf. But when they ſee they cannot be revenged on themſelves, nor no way can mitigate their torment, then they are ten thouſand times more tormented with torments, which cannot be expreſſed: then they will defie Satan, and cry out againſt the World they loved ſo well, and ſay Satan laid all his baits by the things which are in the World; yea, many baits, he

laid

laid and took many, even with things that were lawful to be uſed in the world by the appointment of God, as you ſhall ſee. Meat is ordained of God for the nouriſhment of man; and yet how many doth Satan take with the ſinne of gluttony? And therefore take heed that thou eateſt temperately. *Meat is ordained for the belly, and the belly for meat, but God will deſtroy both them and it.* Drink is very lawful, yet how many doth Satan take with the ſinne of drunkenneſs? And therefore Chriſt ſaith, *Take heed leſt at any time your hearts be overcome with drunkenneſs, and ſurfeiting, and cares of this World.* Mark this counſel of CHRIST, *Leſt at any time.*

1 Cor. 6. 1.

Luk. 21. 14.

As

As if he ſhould ſay, Be continually careful, leſt thou art overcome with ſurfeiting and drunkenneſs, and cares of this world; for thou mayeſt ſurfeit, and be drunken with any thing thou takeſt care for in this world.

And therefore Chriſt ſaith, *Take no care, and do not ſay, What ſhall we eat, and what ſhall we drink? and wherewith ſhall we be cloathed? for after theſe things ſeek the Gentiles. And your heavenly Father knoweth you have need of theſe things: but firſt ſeek the Kingdome of God, and his righteouſneſs, and all theſe things ſhall be miniſtred unto you.* Mat. 6. 31, 32. Oh the mercy of God! which would tell you that your heavenly Father knew that you had need of theſe things, and he

he would give you that he knew ſufficient! *Seek ye the Kingdome of Heaven and theſe things ſhall be miniſtred unto you.* Seek ye the Heavenly treaſure, and a little of this earthly traſh will ſerve the turn. And if you know how Satan hath poyſoned all, or the moſt of it, you would be afraid to take any of it. But if you take nothing but at my hands (ſaith Chriſt) Satans poyſon ſhall never hurt you: but if you begin to be your own Carvers, Satan will ſo ſawce it with ſweet poyſon, that he will deceive the wiſeſt worldlings in the World. And therefore ſee you take nothing but at the hands of the Lord; for Satan hath ſpread his net, as the Spider doth her

her Web. Now the Spider lyeth close hidden in a dark hole, until the silly Fly be intangled, and then he comes and taketh her as his own; and even so Satan lyeth close until he see you intangled, and then he claimeth the world, and you, and all for his own.

CHAP. 40.

The poyson of outward things.

SEE how Satan hath poysoned all things in this world: as Apparel, with pride; Honour with haughtiness; Beauty, with vanity; Recreation, with swearing; Riches, with Covetousness; a thing clean against reason: for the natural man would think

think, that he which is rich, need not to be covetous, and yet it is commonly seen, the more rich the more covetous; yea, and even our vertues, how doth Satan seek to poyson them? As for liberality, how doth he seek to poyson it with prodigality; and honest labour with carefulness? And therefore Saint *John* saith,

2 Joh. 2. 15. *Love not the World, nor the things that are in the World; for the love of the world is enmity to God.* Then some worldly man will say, What! shall we do nothing? Yes: but see how soon the Devil will lay a snare to intangle thee with all, that thou mayest be idle; the very bait with the which he catcheth all: for many desire goods, that they may be

be idle; and the Devil hath some leisure to talk with a man, when he is idle; and idleness bringeth a man to many vain recreations, and so to much eating and drinking, and to many wicked sinnes. The Holy Ghost saith, that *we shall give account for every idle word that we speak*: and therefore thou mayest not be idle by any means. Thou must labour six dayes, for God hath commanded thee so to do: and thou must do it, not for any care thou hast of the World: but because God commanded thee, and thou must shew thy self obedient to him; and all thy care in thy labour must be how to please him, and leave the success of thy labour to him:

and

and thou must be careful in thy labour, that thou takest no care for thine own profit nor thine own pleasure, but how to please God, and then let it please thee: but be sure it please not thee, and offend God. And thus thou must labour six dayes, and follow the Commandement of God, and his example, after whose Image thou art made, and whom thou art to imitate: he laboured and made in six dayes these things for thee; labour thou to obey him: he laboured and looked over his work, and saw it was good: so thou must labour and look over thy work, and see that it be good before God. Though there are many imperfections in thee, ye

because

becauſe thou art reconciled to God in Chriſt, and now ſheweſt thy humble obedience to his Commandement, that thou wilt neither be idle, nor yet labour for thine own profit or pleaſure, nor do thine own wayes, but ſee that thou doeſt thoſe things that he hath appointed thee, taking hold of Chriſt by faith, he accepteth them for good, through Chriſt, who hath fulfilled all for thee: for *Obedience is better than Sacrifice.* 1 Sam. 14. 22.

Then alſo thou muſt reſt the ſeventh day: for ſo for thine enſample he reſted, and commanded thee to reſt that day, and to keep it holy to the Lord: Now he commandeth thee to leave all earthly

buſineſs

busines, and attend upon him, and hear what further instructions he hath for thee, how to strengthen thy faith, how to take hold on Christ, and how to come to his Kingdome.

Now thy care must be, how to learn at his mouth to keep his Commandements. Now he will shew thee the figure of that everlasting rest, which he will bring thee to, thorough Christ. Now if thou beest not very ready and diligent to attend upon him the seventh day, thou shewest that all thy labour on the six daies was for thine own pleasure or profit, more than for thine obedience toward the Lord thy God: for if thou wouldest have obeyed him in thy labour in

in the ſix daies, thou wouldeſt have obeyed him in the reſt, the Lords day alſo. This ſhall be a witneſs to thine own conſcience, leſt that thou be deceived, as many be, who think that they labour all the week to pleaſe God, when indeed they labour to pleaſe themſelves; becauſe the Commandement pleaſeth their humour, better than to keep holy the Lords day; and they will be willing to take one hour from the Lord in the morning, and another in the afternoon, or two, is may be; which ſheweth that their mindes and affections are more on the world, than on the true ſervice and obedience they owe to God.

CHAP.

CHAP. 41.

Prodigality set out.

SOme think that the prodigal man taketh too little care for the world: But I say, he is a wicked man, and taketh too much care for the world, and too little care to please God. He is an idle man, and will not labour six daies. He is a disobedient man, and will not keep holy the Lords day. He is a wastful man, he will spend wastfully for the vain glory of the World, which some say they care not for: he leaveth those things which God hath given him and his family without care. Yea, he is a covetous man, for he will borrow of others and spend it wastfully, and never pay

pay it again. He breaketh the Commandement, which ſaith, *Owe nothing to any man but this, that ye love one another:* for the Holy Ghoſt ſaith, *The ungodly borroweth and payeth not again, but the merciful man is liberal and lendeth.* Rom. 13. 8. Pſal. 38. 21.

Some will ſay, they would pay if they had it: but indeed they will not obey God, and live as he hath appointed them. They are proud, and will ſpend ſo far beyond their calling, that they have nothing to lend to the poor children of God; becauſe they ſpend either upon the wicked, or in exceſs, when there is no need, or upon thoſe that have as little or leſs need than themſelves. *Such a perſon is worſe than an Infidel, becauſe he provideth not* 1 Tim. 5. 8.

not for his houſhould. God doth not ſay, becauſe he taketh not care for his own houſhold; for all his care ſhould be to pleaſe God: but he careth not to pleaſe God, neither doth he obey God, to labour ſix daies, and to ſee his houſhold labour: for whileſt he is idle, or uſing ſome vain paſtime, out of his Calling, his children and ſervants diſobey God, and miſ-pend their time, and weaken his eſtate, and all through his own careleſneſs to pleaſe God. He ſheweth himſelf no good Chriſtian; for a good Chriſtian life, is a careful life: not careful of the World, but careful leſt the World ſhould hinder him any way from ſerving of God, either in being

ing too negligent in his calling and ſo provide not for his houſhold, and become worſe than an Infidel; or leſt he ſhould be covetous, and become the man whom God abhorreth. And yet there be ſome ſo ignorant, that they will ſay, The prodigal man beareth a noble minde. But he bears a wicked minde, and they know not what a noble minde is, that ſay ſo. Our Peers and Princes are called noble men, becauſe they bear noble mindes, that is, they are vertuous and temperate, and diſcreet, governing the Common-wealth according to their Calling, regarding the virtuous and keeping under the vicious, holding in the prodigal, who would run away

with a whole Kingdome, if they might have it: nay, no Kingdome is able to satisfie prodigall persons. for their disobedient humour will never be satisfied, because they do not labour to keep the Commandements of GOD. Some are more affected with this sin than others, but all that are not affected with prodigality, have a disobedient humour, they are indiscreet, because they cannot spend when they should, and spare with discretion, when the time is. They are unthankful, because they do not heartily thank GOD for his blessings, but wish they were more. Neither will they be thankful to the King, nor a worthy noble Prince or Peer; for

for if they ſpend a little prodigally in their ſervice, they will think they are indebted to them, though all of it were by the Prince liberally beſtowed on them: but indeed ſuch are not to be about Princes or Peers, no more than the covetous. Some wiſe and learned men have diſputed, whether the covetous or the prodigal be the worſe member in the Common wealth: But I pray God you nor yours be none of both: but hear what the Holy Ghoſt ſaith, the covetous is the man whom God abhorreth: the prodigal is worſe than an Infidel: And thus I leave them, and Pray to God for Chriſt his ſake, they and we may leave both thoſe and all our ſinnes, and

take hold of Christ by faith, and live through him, with God for ever and ever.

CHAP. 42.

Difference between an Act and habit of sinning.

NOw you must know this that the dear children of God for want of discretion, do sometimes an act, which may be called covetous, and yet not upon a covetous humour; and an act that may be called prodigal, and yet not upon a prodigal humour; but for want of discretion at any time: For there is none so discreet at all times that is not somewhat infected with either of these sins: for we are infected with all sins, and therefore God, in great mercy to

to man, made the Sabbath or Lords day; so that if a man did in six dayes over-slip himself, as indeed we all do, and did not reconcile himself to God every night, as we ought to do, yet on the Lords day, the Lord calleth him to him and sheweth him his faults, and wisheth him to be reconciled to him through Christ; and breatheth into his face the breath of life again, and reneweth in him the Image of God again, that was decayed by his sin, and so he goeth home a renewed man. And therefore I say, and say truly, and all the Writers in the world cannot express, what hurt that man, woman, or childe doth himself, that doth not attend on the Lord, on

the Lords day: neither can any Man or Woman do their ſervants more hurt, than to keep them from the LORDS houſe that day. The LORD hath charged thee that thou (if thou haſt any under thee) ſhalt ſee them come: and come thy ſelf, as thou wilt anſwer it: for the LORD himſelf is now there prepared to teach thee and thine: and therefore go to him, and go prepared: *Cleanſe thy heart of all earthly things*, and know that he is there to ſee thine heart, and all thine affections and behaviour. Some will ſay, I would go to the Church, but there will be little; But I ſay unto thee; I fear that thou wilt not learn that little. If God for thy diſobedience will

ſpeak

ſpeak but a little to thee that day, yet thou haſt a great deal to ſay to him; confeſs thy ſinne, ſhew thine obedience, be an example to them that would ſtay from the preſence of GOD, Pray for his grace upon thee and them, and the whole Church, and appeal to the promiſe of God, *When two or three be gathered together in his Name, he will be with them.* Mat. 18. 20. Pray that God may ſend his Word plentifully for Chriſts ſake, although our ſinnes deſerve to have it taken away altogether: ſeek to do ſome good to the Poor, although there be but a poor company of you gathered together. Move the People to provide themſelves a Preacher, tell them of their wants, ſpeak

to the Magistrate: mourn to see the Alehouses full, and the Church of God empty.

CHAP. 43.

The service of the Lords day ought to be publick.

SOme will go to the Church of God in the forenoon, and in the afternoon they will serve God at home; but thou canst not do God so great service at home; serve him six dayes at home, and the seventh go to the Church of the Lord, if God be truly worshipped there, as I Pray God he ever may be in our Churches to the worlds end; and I pray God you may be true worshippers of God. And alwayes in the Church of God both forenoon and afternoon, let

let there be one more for thee. But of this I warne you, for the love I bear to your soules and bodies: if you cannot get the people to provide a Preacher, which may dispense the word truly and sincerely, remove you where you may have and hear the word so preached: for, *Where the Word of the Lord is not truly Preached, the People perish for want of knowledge.* But if you can get a Preacher where you dwell, and do good both to your selves and others, I think it better so: for, *The harvest is great, but the labourers are few, therefore pray the Lord of the harvest to send forth Labourers into his harvest*: For the true labourers indeed, are not few, but very few: for

Prov. 29 10.

Mat. 9. 37, 38.

Phil. 2. 11. as the Holy Ghoſt ſaith, *All ſeek their own and not that which is Jeſus Chriſts.* *All*, is taken here, as it is in many other places, for the moſt part: for the moſt ſeek their own: nay it would ſeem well, if ſome would be contented with their own, but they ſeek more then their own; if they examine themſelves well, they ſhall finde it ſo; whereas the true Preachers of Gods Word will be contented with leſs than their own, ſo they may win Souls unto Chriſt; they care not; They count all the world dung, as indeed it is, ſo they may be Chriſts, and draw many to him. I hope in God, that through his grace ſome of you will be Preachers. I pray God, for Chriſts

Christs sake, to enlighten you with his Spirit, and give you grace that you may be truely godly, and very zealous for the Glory of God, labouring by all means possible to increase the Glorious Kingdome of Christ. And of this be sure, if you will loose nothing of your own, you will never win many to Christ: and marke how the Holy Ghost saith, *They seek their own.* He doth not say, They seek more than their own: but, *they seek their own.* As if he should say as indeed he meaneth, They busie themselves about seeking their own, but in the mean time they neglect the great worke, and the great business that I had set them about, to gather together the souls that Jesus Christ

Chriſt the Sonne of God ſhed his heart blood for: and contrary to all reaſon, they look for their wages before they have done their work. Saint *Paul* which was called to be a preacher of the Word of God ſaith, *Woe be to me, if I preach not the Goſpel.* But he doth not ſay, woe be to me if I ſeek not goods. He ſaith, *Neceſſity is laid upon me, to preach the Goſpel*, But he doth not ſay, Neceſſity is laid upon me to get goods. Yet ſome of them will ſay, they muſt not loſe their goods and right, rather they muſt go to Law for them; but contrary to the Law of God, they neglect their duty in his Church, they do not ſtudy how to divide the Word of GOD aright, and

1 Cor. 9. 16

and to give to every one that which is fit for him. What doth the Holy Ghoſt call negligent Preachers, but *dumb dogges that will not barke?* The Dogge will barke and give warning to the whole houſhold within, if any danger be near: but thoſe that ſhould deliver my meſſage unto my people, they buſie themſelves about their own affairs, they ſlumber and delight in ſleeping; they will not call out to the People, and give them warning of the danger that is near them: I pray tell me, or let any man tell me, if he be a good Servant, which will go about his own buſineſs, and neglect his Maſters, or no? no man will account of ſuch a ſervant, but will caſt him Iſa 65. 10.

him off for naught: even so God will cast them off for nought that seek their own or neglect the diligent seeking of that which is Jesus Christs.

CHAP. 44.

The honourable calling of Ministers stained by worldlinesse.

I Must needs say, I have been very desirous, and have often begged of God, that some of you might be Preachers; yea, and all of you and yours, if it might please his Divine Majesty to bestow such graces upon you, as were meet for so high a Calling. But God knowes, I never desired it, because you should get any thing in the World, but

but because you should get servants to God, and souls to Christ, and because you might be so enlightened with the Word, through the Holy Ghost working within you, that you might make no account of the World, as indeed it is no thing, nay, it is worse then nothing: for nothing doth no hurt; and the World doth much hurt, *I Pray not for the World* (saith Christ) *but for those thou hast given me out of the World*: Those that though their bodies be in the World, yet their hearts, their mindes, and their affections are as high as Heaven. *If you be risen with* CHRIST, *seek those things which are above, where* CHRIST *sitteth at the right hand of* GOD: *Set not your affections on things which*

Joh. 17. 9.

Col. 3. 1.

Which are on the earth, but on things which are in Heaven?

Pray God for Christ his ſake, you may be of thoſe, which Christ Prayed for, thoſe which have their mindes and hearts buſied about Heavenly things, and never taking care for the things of the World. VVoe is me with fear, leaſt any of you or yours ſhould love this world: but if it pleaſe God that any of you hereafter ſhould be a Preacher, and love the world, I cannot expreſs the grief it would be to me even ſo long as I were in the world. If any of you ſhould aske me, if it were not as evil in another man, as in a Preacher? I anſwer, No; for it is a very dangerous and indeed a damnable

nable eſtate to love the world. I know what I ſay: I do not ſay, to be covetous or to deſire to be rich, whereby one is moved to uſe unlawfull means to get goods; but I ſay to love lawfull goods which God hath given thee, and to neglect the ſervice of God about them: if it be but in thinking of them; and to be at any time more loath to loſe thy lawfull goods; then to go to Law, to the hurt of thy brother whom Chriſt died for: It is a wicked ſin in any man, to ſet a rent or price of any of the lawfull goods or lands, more than thou in ſuch a caſe, wouldeſt be willing to give, it is a wicked ſinne. To let or ſell any thing to any man, for-

ſiniſter reſpects, that thou doſt not think to be the true and faithful Servant of God, if thou mayeſt let it well to thoſe that are, is a ſin. But to let a farm to any that thou doſt not think to be the true Servant of God, but becauſe he is richer, or is better able to pay thee, or will give thee more for it, is a great ſinne: *For the Earth is the Lords, and all that is therein*: and he hath ſet thee as a Steward over ſome parts of it, and thou art by his appointment to let it to his Children and Servants that love him; and becauſe many things have many prices, he bids thee deal in all his buſineſſes, as thou wouldeſt be dealt withall in ſuch a caſe: He bids thee *Deal liberally with thy*

thy brother that his ſoul may bleſs thee: yet thou wilt neglect thy Brother, whom thou ſeeſt careful to ſerve God in Chriſt, and let it to one that hath little or no Religion in him, becauſe thou ſeeſt that he can deal more warily in the World, or more eaſily, as the World calls it, though indeed it be more wickedly before God: yet becauſe thou ſeeſt he is more able to pay thee thy Rent, thou wilt let it to him, who is indeed Gods enemy, and for whom God never made it: for God made theſe things for his Children and his Servants; and he doth never love God as his Father; nor obey him as a Servant, neither will he more become obedient to God, and ſervice-

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viceable to his Church, if thou let him a good penny-worth; whereas if he thrive not of it, he will rayle on thee, and on thy Religion, which is indeed againſt God, for he knoweth not that it is God that giveth power to get goods, and that it is God againthat keepeth men ſhort; although ſometimes with his mouth he ſpeaks it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not be liberal to the poor Children of God, conſidering their wants, as if they were his own: for he hath no natural affection towards them, becauſe they are not his brethren. Loe, here thou ſeeſt what to do with thine own,

or as some say Gods, and and thine own, or as the truth is, Gods and not thine own; and therefore thou mayest offend God in it; for thou art but a Tenant at the will of the Lord, and art to depart at an instant; yet thou hast a great title under God for the time, and thy title is good and lawfully thou mayest enjoy them; yet the love that thou beareſt unto them is utterly unlawful, for it is the love that thou beareſt to theſe worldly goods that maketh thee to let them to ſuch a Tenant as will neither ſerve God, nor do good to the poor ſervants of God. The man to whom thou letteſt it may be a civil honeſt man in the World; for among the

the Heathen, yea among the Jewes that would kill Christ again if they had him, and hate the Children of GOD, there are such in the World as will deal civilly and pay at their day, perhaps better than some Christians; But if thou beest the true Childe of God, thou must have a discerning eye of faith, which every one hath not, and know the Childe of God, from an evil man: neither mayest thou judge the other for all that, but Pray for him; and hope that, though he be not the true Servant of God now, yet in good time, by Gods grace he may be. Thou mayest not impart the benefits of God, as near as thou canst, but to those whom thou knowest to be

: the Lords true Servants
nd thou muſt do it for the
ove thou beareſt to GOD.
Why ſhouldeſt thou not love
Gods Children much more
han any goods thou haſt?
There is great reaſon to do it,
ble to perſwade any man, if
is heart be not of ſtone. For
God made us more excellent
reatures according to his
wn Image. Satan came by
ealth and ſubtilty, and
hrough envy ſtole away that
xcellent Image from us, and
ade us more ugly Perſons,
eformed Devils, ſo that we
ere aſhamed of our ſelves, ran
way and hid our ſelves, and
e were good for nothing,
ut evil for all things, fit for
othing but fire-brands of
ell, into the which we are
ready

ready every hour to fall, and God hath ſaid, that if we ſuffered the Devil to deceive us, Hell ſhould be our portion, the Devil ſtood gaping to receive us; wert thou not in a miſerable caſe? I tell thee we are all in this miſerable caſe. And I tell thee true, I am ſorry at the heart when I ſee any that doth not conſider the caſe wherein he was, and I am afraid, leaſt any of you ſhould forget the eſtate wherein you were, and ſo become unthankful, and fall into it again. Oh the danger is great! But tell me, wouldeſt thou love him that would come and make the like a God again, and waſh away all thy filthy poyſon, and deliver thee from the ſlavery of the Devil

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and from the fire of Hell, and ſet thee in Paradiſe again; yea, in ſuch a Paradiſe as the Devil can never have power to deceive thee? And for thy better aſſurance, bids thee hold then by him, and thou ſhalt never need to fear? If thou wouldeſt not love him and all his, thou wert greatly to blame. But I know now in thy diſtreſs thou doſt not make ſo much queſtion whether thou ſhouldeſt love him or no; for thou thinkeſt it unpoſſible; but that thou ſhouldſt love him and all his, and do whatſoever he would bid thee. If thou wert once in Gods favour again, thou wouldeſt not diſobey him for all the Devils and Worlds that ever were. But oh the

misery! here is the thing: how is it possible that thou shouldest be helped? God is thine enemy, the Devil is thine enemy, the world can do thee no good, nor make thee clean: for all thy blood within thy veins is corrupted, thy heart-blood is become most filthy poyson, and thou art become most ugly, deformed like the Devil, and thou art a shame to thy self, although no body see thee but thy self, and hell-fire is so bigge that all the water in the World cannot quench it. Thus beginning to despair, thy torments begin to increase, when thou couldst see no way to escape it: but oh the love of God the wonderfull love of God towards thee,

never to be expreſſed, not for any goodneſs that is in thee, for behold here what a filthy creature thou art; but for the everlaſting goodneſs that was in himſelf, his great and wonderful wiſdome, he found a way, even for his own ſake: or elſe man and his poſterity had been burning in Hell-fire for ever and ever. How did he finde a way? he ſent his own Son to waſh this filthy creature man; his only Son, I ſay, the Son of God. And how did he waſh him? No water could make him clean: he waſhed him with his own blood; and he ſweat water and blood, with waſhing of him; yea, he ſhed his heart blood, and gave it man to drink, that it might en-

Mat 26 37. Gen. 6.12. Mat.26. 26.

ter into his heart, and so run through all his veins, and so cleanse him indeed. *Mans flesh was corrupted. The Son of God brake his body, and gave them his Flesh to eat*, that it might renew their flesh, and that their leprose might be healed. And the Son of God did this indeed; he brake his Body, and gave it us to feed on: he shed his Blood, and gave it us to drink, or else we could never have been cleansed. But wo is me, God would not accept him: He said that man for his disobedience to him, and obeying the Devil, must go to Hell, and burn there. Oh the mercyes of the Son of God, how is it possible they should be shadowed out! for

Eph. 3. 18,19.

no body can express the depth of

of it, that he would endure the pains of Hell for us: he being man endured them, and being God overcame them: he ſtopped the mouth of the Devil, ſhut the gates of Hell, took man by the hand, he having waſhed him, and endured the pains of Hell for him: he takes him by the hand, I ſay, and leads him to his Father, he accepts him in Chriſt. Oh the mercies of God in Chriſt, that are never able to be ſet out by man! Man through his fall wrought his utter ruine alone by himſelf: Chriſt the Son of God, hath wrought his recovery alone by himſelf, without the help of any, and ſet man in a far better eſtate then he was before: for now he hath given

Gal. 3. 13.

Joh. 4. 21.

Eccl. 7. 17.

Joh. 7. 16.

Joh. 11. 25.

ven him the hand of faith to hold on him, that he may never fall: before man was alone, but now he is joyned fast unto Christ by faith. Now what hath man to do? To follow Christ, and take hold of him by faith. Not that man deserveth Heaven by following Christ, no not by his faith; but he taketh hold on him, which hath deserved Heaven for him, and brings him thither, and setteth him in a glorious place by God his Father, and God accepteth him in Christ, and taketh him at his hands *No man commeth to the Father, but by me* (saith Christ.) Now oughtest not thou in conscience to love, obey, and folow his counsel, that hath done this for thee? And to love all his children and servants

vants, better then the children and ſervants of thine utter enemy, the Devil, who was not only enemy to thee, then, when he firſt corrupted thee and thy ſeed, but he is utter enemy to thee ſtill, and not only an utter enemy to thee, but alſo to Chriſt thy Saviour and will by all means hinder him, and impoveriſh his Kingdome, and if he can poſſibly, he will bring thee from Chriſt to hell again? And wilt thou enrich his Kingdome for a little goods, (which Chriſt never had thee get) who is an utter enemy to thy Saviour, and ſeeketh by all means to impoveriſh his Kingdome, to ſpeak againſt his Word, to ſcoff at them that follow him; yea, often ſtoppeth

their mouths that would gladly ſpeak on Chriſts ſide, ſaying, if thou art altogether on Chriſts ſide, thou art not *Cæſars* friend, and wilt not enrich his Kingdome.

Joh. 19. 12.

Thou knoweſt when thou inricheſt Satans Kingdome, thou weakneſt the Kingdome of Chriſt, in that thou weakneſt thy faith; for thou canſt not in faith part with any of thy goods to one whom thou doſt not think the ſervant of God in Chriſt, and, *Whatſoever is not of faith is ſinne.* And I prove this unto thee thus: When thou looſeſt the favour of God, and becommeſt a bond-ſlave of the Devil, thou looſeſt all the bleſſings, which God in mercy hath made for thee,

Rom. 14. 2.

thee, and bestowed on thee. But they did not then fall to the Devil, but did fall to the Lord, whose they were, for they were not thine before, but the Lords: And therefore thou couldest not lose nor forfeit them to the Devil; yet thou hast lost them from thy self, and they fell to the Lord, who lent thee them so long as thou didst serve him: But the Devil finding thee possest of them, claimeth them now; not that he hath any right to them but like an usurping Tyrant; and it was thy fault in yielding thy obedience to him, which maketh him to claim thee as his bond-slave, and all thy goods to be at his commandement, but thou hast

Mat 16. 17. Mat 11. 17

nothing to lose but thy self, and that thou loseſt; but Chriſt redeemed thee. Take heed therefore; for as an uſurping Tyrant, who having gotten once poſſeſſion of a Kingdome, will ever after lay claim to it, and will uſe all the means he can to get it again: and the firſt poſſeſſion is not only a great right to make him get it the eaſier; but alſo it maketh him, if he get it again, to keep it more ſtrongly and fortifie it with a mighty power, and keep watch and ward in it, that he will never loſe it again: So will the Devill; and therefore take heed thou deal not with any of the Servants of the Devil, nor by no means enrich his Kingdome. If

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a noble and worthy minded man, who hath great poſſeſſions, paſs by ſome puddle, where he ſhould ſee an Harlot caſting away her own Son, if he ſhould enquire for the Father, and finde, that contrary to nature, he were run away from his own Childe, leaving it to utter ruine and deſtruction; if this noble minded Gentleman ſhould take up the Childe, and cauſe it to be waſhed, and cloathed, and fed, and cauſe it to be inſtructed, and taught thoſe things which it were fit it ſhould learn; and when he came to be a man, he ſhould ſay, I found thee thus and thus, and ſeeing no body had care of thee, I took thee up, and ever ſince maintained thee in good

eſtate

estate and now I would have thee acquainted with my affairs and business; for I mean to trust thee with those things that I have: for so it is, my King calleth for me, and the affairs of my Countrey require that I should neglect mine own business, and attend upon them; wherefore I leave my Lands, Lordships, and tenements with you in trust, till I come again: let them to my friends; and let them penny-worths, that they may well live upon them: let your own friends some part of them: deal so in it, as at my coming home I may finde you faithful. Now if this servant should neglect his charge, neglect his own friends, and his Masters, and

go

go for a little more rent, which his Master cared not a whit for, and let his Lands and Tenements to his utter enemies, who growing rich with the Lands and goods of this noble Lord, would be ready to bid him battel at his return home, and to strike at him with his own Sword; judge you, would not this Lord think he had dealt very evil with him? Nay, would not every honest man that should but hear of it, think and say that he had dealt most vilely with so good a Lord and Master, and that he were never meet to come into the company of an honest man again? Thus hath Christ dealt with us; when our wicked father and ungodly mother,

Adam

Adam and *Eve* cast us into the puddle of sin; and ran away and left us there, where we should never have been able to have gotten out; Jesus Christ the only Son of the high and mighty God, our merciful Lord and Saviour, came by, and washed us, and brought us up at his own cost and charges, and we have nothing but from him, he taught us himself, in all good doctrine: and being gone to overcome the enemy of the King and Countrey, he hath left his goods with thee, bids thee to deal well with his servants, and let them good penny-worths, and deal not with his enemies, neither make any marriage with them; yet thou for a little money wilt buy and sell, marry and give in

2 Cor. 6. 14.

in marriage with them: yea and thinkeſt becauſe thou findeſt them more rich in the world they are better for thee to deal withall, and yet they are the utter enemies of thy Lord, and will be ready at his comming to bid him battel, and ſtrike at him with his own Sword.

CHAP. 45.

The right uſe of goods.

HEre thouſeeſt, what cauſe thou haſt to love Chriſt and his ſervants: and how thou oughteſt not to love thine own, but to uſe it as the Lord hath appointed thee, whoſe indeed it is. If thou dealeſt not with thy Lords goods and Lands as he hath appointed thee, art thou not in a great fault

fault? Surely thou haſt nothing to ſay for thy ſelf; ſave to appeal to his mercy, confeſs thy ſins, and amend thy life. But if a Preacher, whom God hath enlightened to ſee what he was out of Chriſt, and what he is in Chriſt, and hath willed him to tell the people from his mouth, how he and they ſhould now behave themſelves inwardly in their hearts, and outwardly in their goods, and ſubſtance; if he, I ſay, whom God hath ſet upon a hill, to give light to many: if he, I ſay, whom God hath given much unto, and of whom much ſhall be repuired: if he, I ſay, whom the Sun of underſtanding ſhould ariſe upon: nay, if he, I ſay, in whoſe heart the glorious Son of God ſhould ſhine will

Tit. 2.

Mat. 5. 14.

Luk. 12. 38.

will darken his glory with the thick clouds, or rather thick mists of this earthen world, his sin is great: but what did I say darken their light? Nay, they darken the light of the Gospel, that all should see and go by: nay, they darken the glorious light of the Son of God, and eclipse his glory; whereas *they should draw many unto* Christ by their liberality and true preaching, they drive many from Christ, by love of their own (as they say) and by their idleness and negligence in preaching (as I say) and I say, this love of their own, as they call it, is a thousand times worse in them and doth a multitude more of hurt, then in other ordinary men who love the World as well

1 Tim. 4. 16.

well as they, but there are not ſo many that look on them, and God hath not ſet them for a light as he hath done the Preachers. And the reaſon why the Preachers are many times overcome, as this, becauſe the enemy doth bend all his forces againſt them, not unlike the enemy of the Iſraelites; who ſaid, *Fight neither againſt more or leſs but againſt the King of Iſrael:* So our enemy the Devil, he fighteth neither againſt more or leſs, but againſt the Captains of the Church; namely, the Preachers; for he knoweth, that if they be once overcome, then the whole Army will ſoon be confounded and brought to naught. Be you all upholders of them, which by no means can be done, but by

prayer:

Prayer: for as our Preachers ſhould pray for all, ſo all ſhould ſend up their Prayers to Almighty God in the name of his Son, to ſend his holy Spirit into the heart of his preachers, to ſanctifie them throughout, that they may be holy in body and minde, following the example of our Saviour Chriſt who ſaid to *Peter* his Apoſtle, whom he had appointed to be chief Preacher to the Church of the Jews, *Peter, Peter, Satan hath deſired to winnow thee like wheat, but I have prayed that thy faith fail not.* Again St. *Paul* appointed by the Son of God to be chief Preacher to the Church of the Gentiles, witneſſeth of himſelf ſaying, *The meſſenger of Satan was ſent to buffet me, but I beſought the Lord Jeſus that*

that he might depart from me. Now in these two great combats, made between the Devil and the dear Children of God, ye see that prayer is the weapon whereby the Tempter is overcome. Wherefore I earnestly intreat you let your prayers alwayes be sent up to God through Christ for the Preachers, and all such as are in high places, that so they continuing firm and stedfast, your faith may by them be more confirmed.

And the blessing of God Almighty, the Father, the Son and the holy Ghost, be with you all, from this time even unto the end of the World. *Amen.*

FINIS.